Baptist Leader

NOVEMBER

READING: A DOORWAY TO NEW WORLDS

•

WHY CONSIDER THE RURAL CHURCH?

•

WHY STORY PAPERS?

•

"... AND THEN CAME THE WAR"

1944

Photo by H. Armstrong Roberts

HEAD OF CHRIST

Attributed to
LEONARDO DA VINCI
(1452-1519)

MANY competent art critics have judged this *Head of Christ* to be the most satisfactory representation of Christ that has ever been drawn. The original is a pastel drawing, now much damaged, which is preserved (or which *was* preserved) in the Brera Gallery in Milan. It is believed to be the work of Leonardo da Vinci, and quite possibly it is a sketch which he made when planning his most famous painting, *The Last Supper*.

Any artist who undertakes a portrait of Christ has essayed a task of far more than ordinary difficulty. Only a few traditions as to the appearance of Christ have come down to us. These traditions, mostly of Byzantine origin, are to the effect that his hair was of medium length and was parted in the middle, that he wore a beard, that his nose was straight, that his eyes were large, and that his skin was of a dark-brown color. Though these traditions may have some historic value, they may be nothing more than an attempt on the part of early writers to describe what they conceived to be an ideal face. Certainly, the earliest portraits of Christ, while true to these Byzantine traditions, were too crudely drawn to be of service or inspiration to such an artist as Leonardo was.

Leonardo possessed remarkable versatility. He was unquestionably a very great genius, possibly the greatest genius who has ever lived. He was interested in everything; he tried his hand at everything, and in everything he showed himself superior to his contemporaries. Sometimes his interest in science, invention, botany, sculpture, anatomy, music, philosophy, or psychology would lead him forth on some new experiment before a painting which he had in hand was fully completed.

It is obvious that one can portray of Christ only as much of Christ as he sees within his soul. Any drawing of Christ, therefore, is apt to give a revelation of the artist's soul. The soul of Leonardo, if we may judge from this *Head of Christ*, was beautiful, sensitive, and, above all, spiritual. In this sketch, Leonardo has depicted, not so much the physical appearance of Christ, as the tenderness of his heart, the graciousness of his manner, and the divinely spiritual quality of his personality. Here, surely, is a face of infinite compassion. Its features are delicate, almost ethereally so, but they combine to give an impression, not of weakness, but of strength—of strength all the greater because founded, not upon force, but upon love.

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New Books

SPECIAL SECTION OF BAPTIST LEADER

BOOK REVIEWS

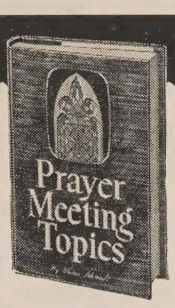
Firelight Entertainments. By Margaret K. Soifer. Association Press—Fleming H. Revell Co. 1944. 95 pages. Price, $1.50.

The programs that are outlined in this book have been written mainly for use around the campfire; however, they may be adapted without difficulty to the classroom, gymnasium floor, or the assembly platform—wherever the campfire spirit or mood is emphasized. The author explains that "the programs in this book release the participants from their everyday selves and reconstruct situations that might occur around the campfire among groups of people who foregather thus almost every evening of their lives, such as gypsies, hoboes, and cowboys."

An excellent introductory chapter on "Planning the Program" advises the counselor and participants on the actual development and arrangement of each program. The dramatic situation, costumes, music, and other elements are discussed in some detail. Six pages of helpful books are listed.

Some of the programs that are developed in full detail are: In Sherwood Forest, Pirate Shore Excursion, Cowboy Barbecue, Lumberjack Campfire, Hobo Jungle, Mexican Fiesta, and Gypsy Camp. There are seventeen interesting programs in all, programs that will stimulate the imagination and interest of all youth. Every person who is responsible for summer activities of any youth group will want to secure a copy of this book to read in preparation for next summer's program. —R. J. G.

PRAYER MEETING TOPICS



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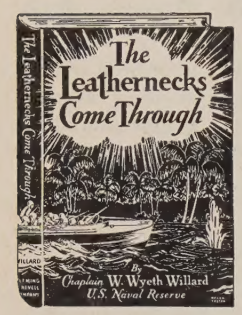

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The Vitality of the Christian Tradition. Edited by George F. Thomas. Harper & Brothers. 1944. Price, $3.00.

Asked to name the major insights and values of our Christian heritage, the average college or university graduate would be at a total loss for an answer. And that goes for leaders in academic circles and educated people in general. The reason for this alarming situation, the contributors to this volume believe, is that few schools, colleges, and universities are providing adequate religious instruction and counsel for their students.

In an effort to help solve this problem of widespread religious illiteracy and indifference, a group of twelve distinguished American teachers of religion have given us this book. In addition to the editor, the contributors are James Muilenberg, John Knox, Virginia Corwin, Lynn D. White, Albert C. Outler, Henry P. Van Dusen, Douglas V. Steere, Amos N. Wilder, Howard B. Jefferson, Ernest R. Hilgard, and James Moore.

The book was carefully planned, so that the several chapters, each written by a specialist, would together constitute a unified whole. Since the approach is historical—tracing the development of Christian ideas and insights from their beginning in the Bible to the present day—the book begins with a chapter on "The Faith of Ancient Israel" and ends with one on "Christianity and Democracy." The result is a work of unusual merit.

The editor expresses the theological and philosophical viewpoint of the contributors as follows: "Despite the differences between us at certain points, we are all united by the conviction that the essentials of the Hebraic-Christian world view and way of life, when interpreted intelligently and with the help of modern scholarship, have a strong claim upon our faith and loyalty. We do not believe that the truth of a belief can be measured by its newness; and we are not afraid of a belief because it is old. . . . We believe that a reasoned faith in the essentials of Christianity is both compatible with the critical attitude of the seeker after truth and necessary to the recovery of meaning in personal and social life." —J. C. S.

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The three books may be used singly but are best used together as they supplement each other, bringing new vision and increased understanding to the study and appreciation of the Bible.

THE WOMANS PRESS
600 Lexington Avenue New York 22, N. Y.

Revivalism in America. By William Warren Sweet. Charles Scribner's Sons. 1944. 192 pages. Price, $2.00.

Unlike most treatments of American revivalism, this book is not a history, but a historical appraisal.

After an unusually careful analysis of the reasons for the rise of revivalism in America, the author discusses at length the three chief groups of colonial revivalists—the Presbyterian Log College revivalists, the college-trained revivalists, and the Baptist farmer-preachers. Interesting biographical material of the leaders of each group is included, as well as quotations from their sermons and a statement of the problems and struggles encountered by these men in their revival efforts. Under the chapter heading, "The Revivalists Who Brought Religion to the Common Man," tribute is paid to Baptist farmer-preachers like Samuel Harris and to early Methodist circuit riders. Dr. Sweet contends that as a whole the early Baptist preachers were men of "good common sense, often superior in native ability, with profound religious convictions and a sacrificial zeal that did not flinch even before persecution."

Following his treatment of colonial revivalism, "Revivalism and the Westward March" is discussed. The book concludes with an interpretation of the effect of revivalism and its by-products on American social history, and a short study of later types of American revivalism—the Chautauqua movement, professional city revivalists following the pattern set by Dwight L. Moody, the new type of college revivalism carried on through the Y.M. and Y.W.C.A.'s and the Student Volunteer Movement, the Salvation Army, the Oxford Group Movement, and the growth of revivalistic cults like the International Church of the Four Square Gospel.

The author of this remarkable study occupies the chair of History of American Christianity at the University of Chicago. Although Dr. Sweet has already made outstanding contributions to the field, none surpasses in interest and keen insight his latest volume. —R. J. G.

For 1945

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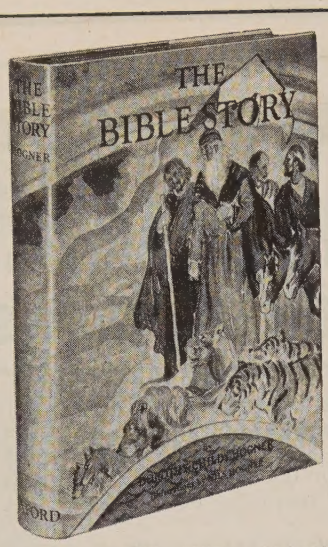

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OXFORD UNIVERSITY PRESS

114 Fifth Avenue *New York 11, N. Y.*

Papa Was a Preacher. By Alyene Porter. 167 pages. Abingdon-Cokesbury Press. 1944. Price, $1.75.

Papa was a Methodist preacher—he still is for that matter. Alyene Porter is Papa's younger daughter. Since childhood thoughtless friends have commiserated with her for being a preacher's daughter. She therefore resolved to write a book someday that would show that life in a parsonage was not as gloomy and stuffy as most people suppose. The restrictions of a parsonage might have dampened the ardor of less spirited youngsters, but not the Porter clan. There were eight children in the family and although they were strictly brought up, their lives were far from being a joyless, burdensome existence. To them, the restrictions were only a spur to their ingenuity. They took their fun where they found it, from the launching of a synthetic Halley's comet (the real one was overdue) to "tree-sitting." Because of necessity they were before the public eye at least three-fourths of the time, their pranks were usually observed by the greatest number of people. As the author says, "To function always within the focus of an all-seeing eye naturally prompts daring action and a reckless determination to give a show worth the looking at. With a cast of eight characters of varying ages and temperaments the gallery watching our show was assured of a new bill each week." The reader will chuckle with the author as Miss Porter reminisces. Irresistibly gay and human from the first page to the last, this is a personal, intimate picture of an American family of not too many years ago. Clever, whimsical sketches catch the spirit of each chapter admirably. It is a book that everyone will enjoy. It rings with the truth and love which preside over a real home, where youthful laughter and fun are tempered with "the old-time religion."

—R. H. G.

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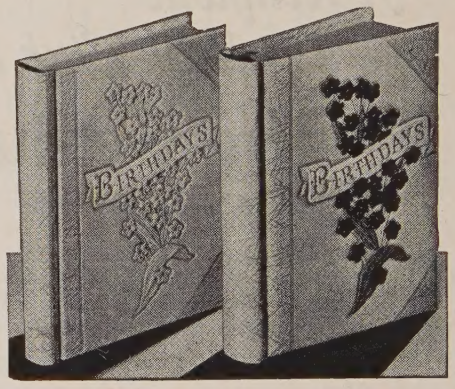

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Editorial Staff

LEONARD R. JENKINS, Editorial Counselor
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This Month

■ A number of new books are reviewed this month. Space limitations have prevented the inclusion of reviews in many issues, but the plea of readers for more reviews has received special attention in this issue. Although each book is worthy of consideration, the editors do not necessarily endorse all of the statements made.

■ "Our young people will need wise schooling and intelligent guidance if they are to be prepared for citizenship and for the demanding necessity of earning a living. They must not be hampered by a recurrence of child-labor abuses nor by a lowering of our labor standards," says Kate Clugston in her timely article, "Child Labor—Now and After the War."

■ Counselors of young people will wish to read O. G. Herbrecht's, "Kathleen Seeks a Christian Personality." Here is an understanding appreciation of youth and youth's problems.

■ Boys and girls in our church schools may have their interest in Indians satisfied during the 1944-1945 season in which the American Indian will be one of the mission study themes. Bernice H. Robbins supplies background information in "We Learn About the North American Indian." This month the junior society takes up the study of the Indian; note Mabel Niedermeyer's "Indians Help Build America." Also notice that "November Is Indian Month," on page 38 of Junior High Leader.

■ The International Sunday School Lessons for November deal with vital social problems. The teacher will find additional help in "The Christian and the Race Problem," by Will W. Alexander, on page 50, and "The Christian View of Industry," by Bernard C. Clausen, on page 51.

■ "A Yearbook for Your Youth Group," by Eleanor R. Brooks may well start your group on an activity that will bring fun and satisfaction all year round.

Baptist Leader

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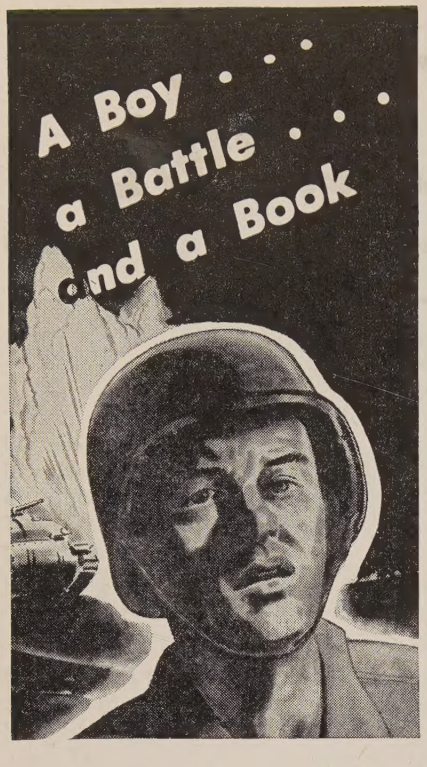

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OF INTEREST TO BAPTISTS

■ Not all the inter-Allied co-operation in China is in the field. Religious services at the headquarters of the U.S. Army Y-Forces have done as much as anything to bring civilian Chinese into association with their American soldier friends. Chinese Christians are always welcome at the regular Sunday services at the headquarters hostel. On a recent Sunday, a United Nations youth rally was held with 175 persons in attendance. Members of the Christian Endeavor Society at Trinity Church, a Chinese Christian congregation attached to the China Inland Missions, came out to worship with the American officers and men. A military truck picked them up at their church and brought them to the Y-Force hostel for an evening of worship and fun. About twenty young people, most of them university students, and as many missionaries made up the party, worshiped with the U.S. soldiers, heard Chaplain E. V. Thomson preach and listened to the Y-Force choir.

Koh Hsiu, 22-year-old leader of the Christian Endeavor delegation and a third-year student at the Associated Southwestern Universities where he is studying foreign languages, explained the work of the society. They meet for regular Sunday evening worship, and also visit hospitals and occasionally preach in the streets of outlying Chinese villages. According to Chaplain Thomson, the meeting was but one in a series of church services here at which representatives of the Chinese Christian Church have been guests.

■ Use of the Bible by U.S. servicemen for learning foreign languages has depleted stocks of scriptural writings in certain Far Eastern and South American dialects, the American Bible Society reports. Among those no longer obtainable are Bibles in Urdu, Siamese, Hindi, Mortlock and the dialects of the Marshall, the Gilbert and the Caroline Islands. Bibles in the South American dialects of Aymara, Quechua and Ragoli are also close to exhaustion. Scriptures in Japanese, Chinese and Korean are running low. While there is no serious shortage of missionary and church Bibles for civilian use in this country, gift edition Bibles, particularly those printed on India paper and bound in fine leather, are practically nonexistent.

■ A five-day preaching mission for soldiers was conducted at Fort Bliss in El Paso, Tex., under the direction of Dr. Martin Hayes Bickham, camp representative of the Federal Council of Churches. Visiting preachers included Dr. A. J. Elliott, executive secretary of the Committee of Christian Evangelism Among Youth; Rev. B. W. McElroy, pastor of the First Christian Church, Fort Worth; Rev. Elmer Hanson, pastor of the First Christian Church, San Angelo; and Dr. John M. Dawson, pastor of the First Baptist Church, Waco. The Federal Council of Churches in co-operation with the General Commission on Army and Navy Chaplains, the Chief of Chaplains Office and the post chaplain sponsor the mission.

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■ During this and the coming year many thousands of unenlisted children will be reached as the new Regional Directors of Evangelism Among Children give leadership to groups of our churches in forty to fifty communities, training workers to conduct Bible Story Hour programs in neighborhoods where unreached children live, holding special conference sessions with church and church school workers with children, helping them to strengthen their efforts among children and teaching with a definite evangelistic purpose. Among the communities which are definitely scheduled for special efforts in the near future are: Seattle, Wash., Oct. 29-Nov. 16; Portland, Oreg., Oct. 30-Nov. 16; Toledo, Ohio, Oct. 30-Nov. 16; Pittsfield, Mass., Oct. 30-Nov. 16; Fargo, N. Dak., Oct. 30-Nov. 16; Aberdeen, S. Dak., Nov. 20-Dec. 7; Los Angeles, Calif., Nov. 20-Dec. 7; Fort Wayne, Ind., Nov. 20-Dec. 7; and Providence, R. I., Nov. 20-Dec. 7.

■ Methods of making the church an important factor in achieving world order will be discussed by a special commission of 25 prominent churchmen named by the Federal Council of Churches' Commission on a Just and Durable Peace, and its findings will be reported to the conference of Protestant leaders at Cleveland, Ohio, January 16-19. Devoting itself to the peace strategy of the churches, the commission will attempt to define aspects of the Christian faith relative to the problems of peace that must be considered.

While the commission will discuss the Christian "witness" concerning world order regardless of day-by-day developments of secular governments, it will also explore considerations involved in support or nonsupport of intermediate procedures which fall short of the long-range ends to which the churches generally are committed. The commision will seek to establish the place of the churches in influencing public opinion, and the methods that appropriately may be utilized by the churches in this respect.

Study will be made of the psychological and cultural factors, as they are related to Christian faith, which are involved in the reconstituting of Germany and Europe and Japan and the Far East after the war.

■ The Philadelphia Federation of Churches conducted a series of conferences designed to show local ministers how the church may best serve returning service people. The conferences gave detailed information concerning governmental and other agencies' plans for servicemen and women and discussed the attitudes of the veterans and the problems they will face.

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OF INTEREST

■ The United Baptist Convention of the Maritime Provinces voted to enter into a Baptist Federation of Canada with the Baptist Union of Western Canada and the Ontario and Quebec Baptist Convention. Aims of the proposed federation were set forth as:

1. To enable the Baptists of Canada to speak with a united voice on the issues faced by the church.

2. To be a co-operative and consultant agency by which Baptists can more effectively achieve important ends.

3. To express the common judgment of constituent churches on matters of national, international and interdenominational importance.

4. To create among Baptists a more active denominational consciousness.

5. To make possible fuller co-operation with the other religious bodies of the nation.

■ Of the 57 Southern Baptist chaplains thus far separated from the service, all but six are relocated in civilian pastorates, Dr. Alfred Carpenter, the denomination's superintendent of Camp Work, said. The Convention has established a commission for the relocation of chaplains. Dr. L. L. Carpenter, editor of the *Biblical Recorder*, of Raleigh, N. C., is chairman of the commission. The plan is to acquaint pastorless churches with the returning chaplains.

■ The appointment of a Committee on Co-operation in Japan, to study methods of establishing contact with the Church of Christ in Japan after the war's termination, is being considered by twenty Protestant foreign mission boards affiliated with the Foreign Missions Conference of North America. The proposed committee will consist of representatives from denominations which before the war carried on mission projects in Japan and will serve as a channel through which the denominations may co-operate in resuming relations with the Christian church in Japan.

■ Since September 15, the Church Peace Union has published a monthly bulletin for laymen, *Focus*, to make available to the "man in the pew" news of church efforts toward an effective peace. Richard M. Fagley, Education Secretary of the Church Peace Union, edits the publication. *Focus* advocates American participation in an international organization for maintaining peace, according to Mr. Fagley, and will stress co-operative action by American churches in working for a just and lasting peace.

TO BAPTISTS

■ The Home Mission Board of the Southern Baptist Convention has announced the appointment of eight new missionaries in the Southwest and elsewhere. This marks the greatest expansion of the mission staff since the war.

Two of the new appointees, according to Dr. J. B. Lawrence, executive secretary-treasurer, will work exclusively with Mexicans in San Antonio and Corpus Christi, Tex. In addition, twenty-five kindergarten workers have been assigned to serve among Mexicans in Texas. Other missionaries will work among French-speaking Baptists in Louisiana; superintend city missions in Springfield, Mo.; direct a mission center in Baltimore and also carry on Negro mission work there; and serve workers in Walker County, Ala., center of the state's coal industry.

■ Dr. William Temple, Archbishop of Canterbury, has broadcast a message to the Christian people of France on their country's liberation. "We look forward," the message stated, "to the restoration of close co-operation between the Christians of our two countries, among whom we greet with particular affection our friends of the French Reformed Church."

■ Complete with a sound-track story, a fifteen-minute film, entitled "We, Too, Receive," has been issued by the Protestant Episcopal Church and will be shown to church people throughout the country to emphasize the value of Christian missions. The movie tells a simple story of an American airman, who bailed out in a South Pacific jungle and was received by Christian natives, products of missionary effort.

CONGRATULATIONS TO

■ **Lower Providence Baptist Church of Eagleville, Pa.,** Rev. James H. Carter, minister, on its 134th anniversary.

■ **The First Baptist Church, Trumansburg, N. Y.,** on the celebration of its 125th anniversary. Rev. Owen E. Rutledge is the minister.

■ **The Mahomet Baptist Church, Mahomet, Ill.,** on its 105th anniversary. The minister is Rev. H. Q. Morton.

■ **The Baptist Church of Blair, Nebr.,** on 75 years of service. Rev. D. D. Kennedy is the minister.

■ **The First Baptist Church of Los Angeles, Calif.,** Rev. Frank Fagerburg, minister, on its 70th anniversary and the burning of the mortgage.

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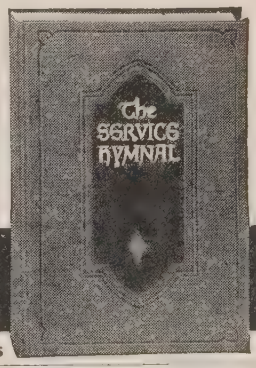

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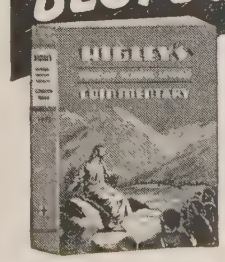

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IT'S BOOKS THAT MAKE THE MAN

Reading:

A Doorway to New Worlds

By EDWIN T. DAHLBERG

ONE OF THE MOST BEAUTIFUL SCENES in *The Human Comedy*, is where two little boys walk hand in hand through the public library.

"Look at all the books!" said the older one to his friend. "All the books," he repeated again in a reverent whisper. As they went along, looking wonderingly at the bookshelves, he explained further, "People read them. I wish I could read." He stopped and pulled out a Bible from the shelves. "That's a pretty book. Look at that lady—she's beautiful," he said, pointing to the mother of Jesus.

A most poignant and wistful picture of the soul's hunger for knowledge! It was reminiscent of that other scene in the novel, *A Tree Grows in Brooklyn*, where the little girl came every Saturday to the library intent upon reading all the books beginning with A, through to Z. But the librarian, in contrast to the friendly helpfulness of the librarian in *The Human Comedy*, never looked up at the little girl from one year's end to the other.

As Christians and church workers, what are we reading?

The Bible comes first, always. It has been well said that that person has a good education who, even though he never went to school, is a consistent reader of the Bible. I think of my own parents in this connection. It was never their privilege to go much beyond the third and eighth grades in school, respectively. But both of them had a rare wisdom and culture, largely from devoted reading of the world's greatest literature—the Bible. I took issue recently with a well-educated young woman who said she had tried reading the Bible, but couldn't understand it nor make head nor tail out of it. Just at random, I opened the Bible at various places in the Old Testament and New Testament. Maybe it was the leading of the Spirit! At any rate, I just happened to come upon a passage each time that was perfectly simple and understandable. "There are any number of chapters almost impossible for the average reader to understand." I acknowledged, "but aren't you kidding yourself when you say you can't make *anything* out of it? Frankly, I can't understand how it is that so many plain, everyday people who read the Bible with a humble and prayerful spirit seem to understand it very well, while all you high school and college graduates are too dumb to get it." I then advised her to start with the gospel according to Mark rather than with the Old Testament, and read all the gospels, the book of Acts, and some of the Psalms. The other day I had a fine letter from her, stating that she was reading the Bible daily according to the suggested plan, and getting a lot out of it.

If we would avail ourselves of some of the modern translations in addition to the King James Version, it would add a great deal to our understanding of the Scriptures. Recently I was in conversation with one of our leading Baptist laymen, who had just returned from the Laymen's Conference at the Green Lake Assembly Grounds in Wisconsin. The thing that had impressed him more than anything else at the conference was the reading of the Scriptures daily in the Moffatt edition by Dr. Axling of Japan. "I bought a copy of my own," he added, "and it certainly is opening up a new world to me in Bible study." I mentioned the fact that it was still hard for me to get used to the expression, "The Eternal," in Moffatt's translation of the name for God, or the Lord. "Well, I don't know," said the layman, "I have gotten to the point where I rather like it. It seems very natural."

If we are to recover the ideology, faith, and power of Christianity, so that our religion will once again become the common possession of the rank and file of the churches, it is of supreme importance that we inaugurate a great Bible reading program in our homes and churches. For the Bible is the source of all our greatest literary inspiration.

The Broader Outlook

But we need to do more. All too many Christian workers think the Book is the only book, and fail to enrich their lives by other reading. Hence they become "Bibliolaters"—narrow and rigid in their outlook. God has spoken through many other writers also, though

not with the same complete revelation. Paul recognized that when in speaking to the Athenians on Mars Hill he said, "As certain also of your own poets have said, For we are also his offspring" (Acts 17: 28). Some Bible students have charged that Paul's sermon to the Athenians was a failure, and that the reason for it was that he departed from the Scriptures and quoted the philosophers. That sermon was by no means a failure! When he gave the invitation at the close of it, there were a number who responded to the altar call, among them Dionysius the Areopagite, a woman named Damaris, and several others with them. If, at the close of any morning service in our churches, we had a member of the city council come forward, as well as one of the fine women of the community and several others, most of us would call it a pretty good day's work. Some of the finest and most gospel-centered sermons I have ever heard have been based on book reviews of the day. It seems to me that we are making a great mistake when we speak contemptuously, as so many of us do, regarding the preachers who take a great book as the springboard of their sermon. Where, for example, do we find the story of the New Testament more richly illumined than in Lloyd Douglas' *The Robe?*

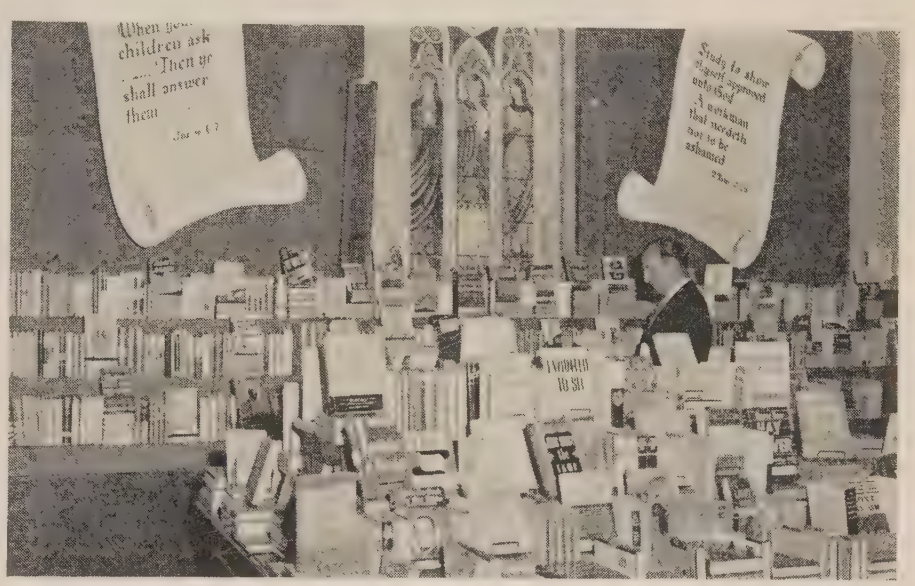
The grandmother of one of our servicemen recently told me of a young soldier in her grandson's camp who held three hundred men spellbound by the simple recitation from memory of William Cullen Bryant's entire poem "Thanatopsis." So impressed were the men that they requested him to repeat it again and again. A young assistant to the chaplain, who was a very ardent Bible worker but rather unsuccessful in getting the confidence of the men or enlisting any attendance at the religious services, said in surprise, "Where did you get that? Wish you would come over and help us at the chapel some time." It was quite an eye opener to this particular religious worker. For the first time he discovered that there is something in the soul of man that will respond to the noblest poetry of the ages as well as to the Bible. Our fathers in the faith knew that. Hence they spoke in "simple words of great authority." All great literature floodlights the truth of the Scriptures, in addition to giving enjoyment in itself.

I Display My Books

We could do much more than we do with our church libraries. All too often they consist only of a lot of dog-eared, paperbound, missionary reading books for twenty years back, with a few worn-out hymnbooks in addition, stuck in a bookcase back of a piano in the prayer-meeting room. We should bring our church libraries up to date, and establish them in a high place of dignity and usage. This any church can do with the expenditure of just a little money and original thought. If objection is made that there is not enough in the church budget for anything like that, let me suggest that in every church and community there are booklovers who will be happy to contribute to this special purpose, if only a little agitation is carried on in church and group meetings.

For instance, I always set aside at least half a day at the Northern Baptist Convention for a careful examination of the book tables in the exhibit rooms, checking the reading lists of the denomination, and inquiring about books that I have seen reviewed in our denominational and interdenominational journals. Not just religious books in the accepted sense of the word, but books of fiction, biography, travel, and philosophy, as well as religion. I buy fifty or seventy-five dollars' worth, largely on faith. Early in the fall, I have them all on display in front of the pulpit at a morning service, review just the high lights of three or four of them, and have our church librarian ready at the close of the service to lend them out just as in the public library. We have a book table conveniently located at the door of the prayer-meeting room each Wednesday night, also, with an occasional five-minute review during the announcement period. It is surprising how many hundreds of books are put in circulation in this way. Women's circles and individuals always pay for them.

A visitor recently to the First Baptist Church of Los Angeles has spoken to me with great enthusiasm concerning the beautiful reading room that is easily



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accessible to the sanctuary of that great church. It is the custom there for people to drop into the reading room of the church library before the morning service, and to browse among the books thus made available. Dr. Frank B. Fagerburg, pastor of the church, would undoubtedly be glad to answer further questions concerning their library plan, in case anyone should wish to make further inquiry.

Books and Culture

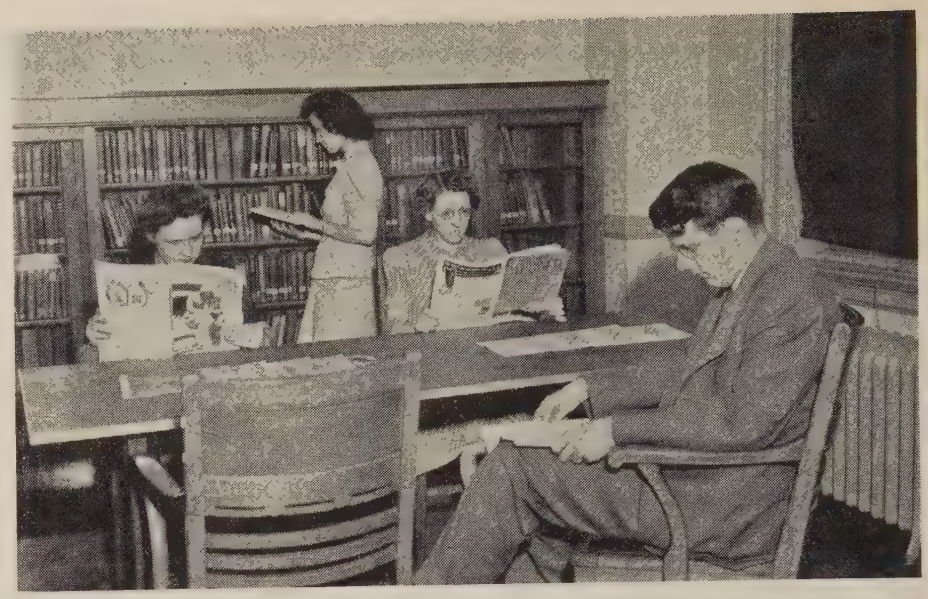
Many cities have reading clubs that are open to the public, and smaller reading circles that are open to ministers and specialized groups. In our own city we have an organization known as "The Friends of Reading," to which many of the finest laymen and women of our church belong. Although it happens to meet for supper in our church once a month, it is not organically connected with any church. It is just made up of people who like to keep informed as to the best books appearing from month to month. At each meeting there is a book review, and a general discussion of the literature of the day.

There is also in our city a Poetry Club that encourages not only the reading of good poetry but the writing of it also. It is headed up by one of the professors of Syracuse University. Some of the members do most creditable work. Two or three years ago Mrs. May E. Burkett, a woman who had joined our church shortly before the meeting of our Northern Baptist Convention at Wichita, wrote an amazingly fine poem entitled, "Wagons West!" It was based on the pioneer phrase that was used as a slogan or catchword in the publicity for that convention. Last year one of her poems was voted the best of the year. I prize very highly a bound copy of the poems she has written from time to time, many of them relating to the church and the kingdom of God. One of my favorites is this one based on the eighth Psalm, and entitled, "How Excellent Thy Name."

O Lord our Lord, how excellent thy name
In all the earth;
Above the heavens is thy glory set,
In thee, all birth.
When I consider what thy hands have wrought,
'Twas matchless beauty that thy fingers sought.
The constant moon, each gleaming, twinkling star
Thou hast ordained.
O what is man that thou should'st mindful be
When he is pained?
The son of man, that thou should'st visit him,
And with thy light dispel earth's shadows dim?
A little lower than the angel throng
Thou hast made man;
With signal honor and with glory crowned
His fleeting span:
Dominion gave him over earth and sky,
That he might thrill to live, nor fear to die.
Thou hast put all things underneath his feet,
The ox—the sheep;
Each fish that swims, each beast and bird that trace
The forest deep.
In all the earth, o'er trackless seas the same,
O Lord, our Lord, how excellent thy name.

To bring forth all the latent talents of our people should be one of the main purposes of the Christian church. Reading helps to do this. As Jesus said, "I am the door," so in another sense a good book can become a door to new worlds. It might not be a bad idea to have a Reading Counselor in every church—someone of fine literary taste, and broad horizons, who could suggest to the members where to get the best books for themselves and for their children. Some of the finest literature in all history is being written today. For example, Ernie Pyle's world war correspondence, revealing the everyday life of the common soldier overseas, will undoubtedly rank with the classics of all time. What a pity if our eyes are closed to what is transpiring all around us, while we spend our time listening to soap suds dramas and the petty advertising chatter of liver pill and cigarette salesmen. Let us not be afraid to spend some good money for books of our own. After all, we should have saved a good deal of money during the year of gas rationing.

The boys in the library were right. "All the books!" One of the privileges of all our years on this earth is to get acquainted, through their books, with the famous men and women of history whom otherwise we would never know.



DOES YOUR CHURCH HAVE A READING ROOM?

The Creative Delivery of Sermons. By Robert White Kirkpatrick. The Macmillan Company, 1944. Price, $2.50.

This is not just another text in the field of homiletics, but a general background book that will serve equally well the neophyte and the acclaimed pulpiteer. Dr. Sockman, in the introduction, expresses graphically the purpose of the author in stating that "the vehicle of expression is as important to a sermon as transports are to troops in war." Dr. Kirkpatrick establishes without a doubt the need for more effective sermon delivery by most ministers.

The author attempts by practical illustrations to show the necessity of the minister's identifying himself with both the members of his congregation, as individuals, and with the characters and moods that are represented in his subject matter—at one and the same time. The chapter on "Creating for the Hearers at the Moment of Delivery" is particularly helpful, and in many ways unique. Exercises that will develop the speaker's power of imagination, so that it will create with vividness and in true proportion every kind of stimuli, are included, as well as charts to aid the progressive betterment of sermons. One-fourth of the book contains a sermon, with step-by-step analysis of ways of creating reality. —R. J. G.

Thanksgiving Continued

By KENNETH L. MAXWELL

Pastor, The First Baptist Church, Granville, Ohio

Harold M. Lambert

SOME FLYERS far from home were noisily crowding into their base in North Africa for an American Thanksgiving dinner, complete with turkey and all the trimmings. According to the correspondent's story, the confusion was split by the voice of a young lieutenant at the foot of the heavily laden table. He said: "Gentlemen, since this is Thanksgiving, I would like to give thanks." In the surprised silence, his comrades heard this twenty-two year old pilot praying: "Dear God"—the words came slowly as he pulled them out. This was no formal prayer that he had learned by rote: "Dear God, we thank you for this food we are about to eat, for we know there are thousands of men who cannot sit down to a meal like this today. Bless all our loved ones at home. Dear God, bless all the fighting men on all the fronts around the world—on both sides—because they all are fighting for what they believe is right. Amen."

That Thanksgiving prayer is remarkable, for it is truly Christian, free from hatred and vengefulness; it bears the hallmark of love and a desire to understand even our enemies. Every such prayer we make is a vote cast with God and with man for a lasting peace. Our prayers, as Christians, at this Thanksgiving season will not only give thanks for our blessings and for promise of an early peace, but they will also seek understanding and willingness to forgive.

That prayer is remarkable for a second reason. It reveals gratitude in that young pilot's life. Even in the midst of grim warfare on a desert waste, with countless reasons for resentment and bitterness, he was grateful! Contrast that with multitudes on the home front who have been complaining about shortages of luxuries and other slight inconveniences.

Even in ordinary times people are happier who are genuinely grateful. Two boys were gathering grapes: one was unhappy because the grapes had seeds in them; the other was happy because they had found so many grapes. Two girls saw a bright green bush: one complained because it had thorns, the other was thrilled because it had a rose on it. Two men were talking on a rainy day, naturally about the weather: one growled about it; the other said it would be good for the crops. Two women were talking in an elegant house: the hostess complained, "Life seems so evil mixed with a little good"; her less well-to-do friend replied: "Life seems to me so good mixed with some evil." Such incidents contrast two outlooks on life: the one always picks out what is wrong, complains, is overly critical, and at the last cynical; the other, not with a partial, Pollyanna view, but with Christian vision, "sees life clearly and sees it whole." The first outlook makes for discontent and bitterness, the other for happy Christian living.

The attitude of appreciation that seeks expression in giving thanks is all the more important now in a world of tragedy. Our Thanksgiving Day this year will envision something more than bounteous harvests, good health, plentiful dinners, families about the table, and the end of the war; it also must see areas of scorched earth, starvation, physical and mental wounds, long separation from loved ones, a gold star in the window, and an empty place in many a heart. But in any circumstances, under every cross, we of America must say in our Thanksgiving prayers, "Thanks be to God!" What shall we give back to the Lord for all his benefits!

He "forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things."

Some may almost fiercely protest at this Thanksgiving time, "What have we got to be thankful for?" They may have very little of this earth's goods, but even they still have life itself and one "unspeakable" blessing besides. They have Jesus Christ and all that he means to life here and hereafter—to them and their loved ones. In that is the secret of their continuous attitude of gratitude. "For," like Paul, we are "persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

If we have complained, if we have been unhappy and critical, this Thanksgiving may become our spiritual birthday—a new life for us with an attitude of gratitude. If we have been living gratefully, this Thanksgiving will be but another anniversary of our former birth into this way of life, and a rededication to it. With this Christian attitude and outlook upon life we shall find in all experiences—Thanksgiving Continued.

THE CHURCH THAT

By MARY HELEN HALE

IT IS SUNDAY MORNING, and as you walk along looking for the First Baptist Church, you like the sound of church bells that ring out over the city. This is Des Moines, Iowa, and at the corner of Eighth and High, suddenly you see the spire of "Old First." A stranger in this town, you belong to the group of eighty-five to one hundred new families that move into Des Moines every week. Just how they got your name and address, you are not quite sure; but when the pastor's assistant, Mrs. Yaus, called on you and cordially invited you to visit First Church, you couldn't fail to respond to her invitation. So, here you are, gazing at the church building that has stood on this hill for almost a hundred years. On the bulletin board you read that this is "The Friendly Church."

Then you notice that the church building is constructed of stone in two colors, the lower section being a darker shade than the upper. While you are wondering about this, Mrs. Yaus speaks to you. She is early on the job this morning, to welcome all the strangers in whose homes she has visited. Seeing your interest in the two colors of stone, she explains to you that when the church was built, it was set on a hill. The day came when the city authorities decided to cut down the hill for traffic safety reasons, and the whole foundation of First Church was going with the hill. Instead of pulling down their spire and going down with the hill, the deacons decided they would rise to the occasion, literally, and build a new foundation under the church. That would provide room for a wonderful recreation hall, overflow Sunday school classes, and a kitchen. And that is the story of the stone. It also characterizes the enterprise of "Old First" and the attitude and energy of the Baptists of Des Moines.

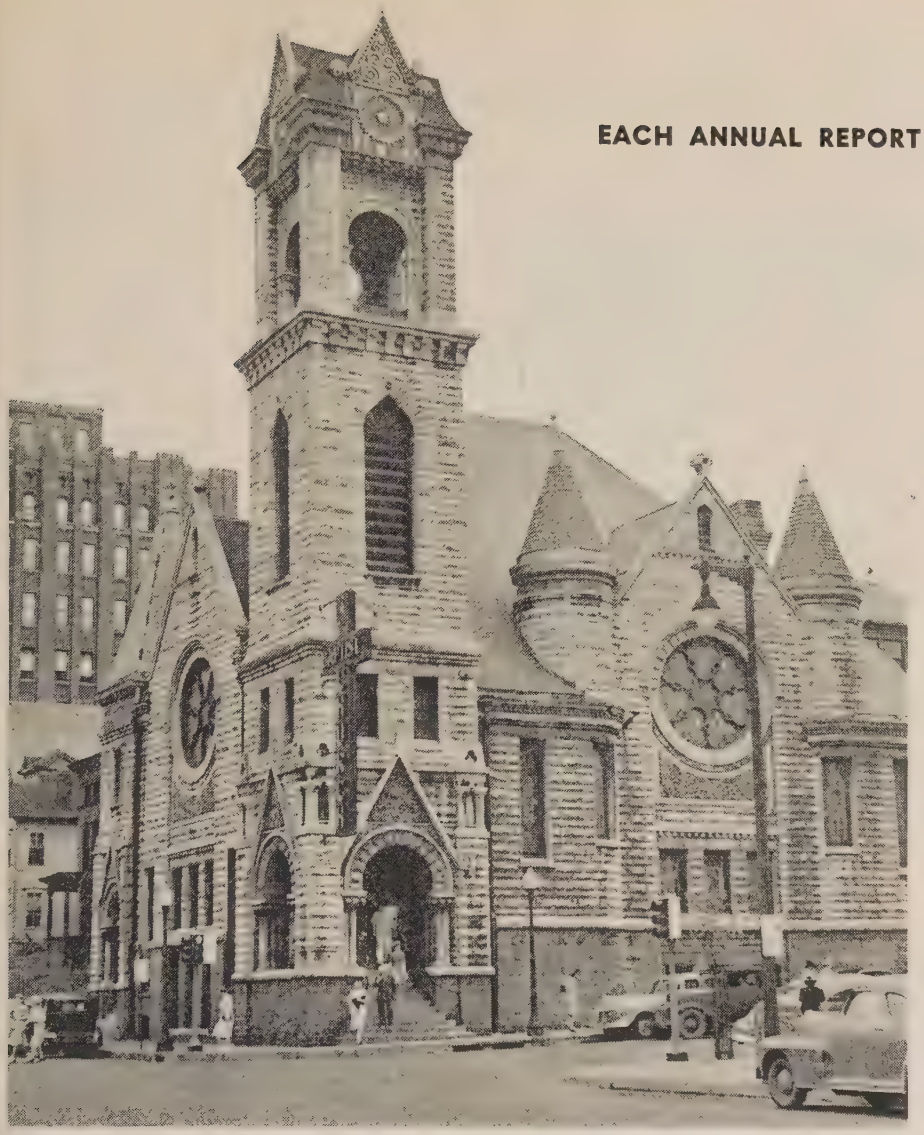
One Sunday about two years ago Dr. Lewis Jacobsen stood and looked at that bulletin board that described this as "The Friendly Church." He thought about how great a service could be rendered by that kind of church. But just at that time the church was in need of a leader. He had been the supply preacher that day; he had been on trial, as it were, for they were thinking about calling a new pastor. The church itself was in a bad way. For example, the lights were turned out almost before the congregation could leave, to cut down current expenses. The people weren't coming to church the way they used to come; they just didn't seem to care. But Dr. Jacobsen had met some of those people, and he knew that they did care! They were waiting, however, for someone to point the way toward meaningful church membership. Oh, there were plenty of problems here, but the supply pastor could not get away from the challenge of this church that had all but lost its place on the hill. Before many more Sundays had gone, he had accepted the call, and he, assisted by many loyal helpers, was at work making the slogan, "The Friendly Church" mean something.

It is time to go inside now. You find the auditorium almost full and many people already are in the balcony. A reverent, pre-service attitude keeps the congregation silent. The soft lighting in the sanctuary suggests worship to all who enter there; the beautiful stained-glass windows, oval in shape, inspire you. Soft, lovely organ music lifts your spirit, makes you want to be quiet and thoughtful. The vested choir comes down the aisle singing, "Holy, Holy, Holy." You are glad that you came to this church. As the congregation sings "Star of our hope, thy softened light, cheers the long watches of the night," the eyes of many people glance to the left of the pulpit, where the service flag hangs. Two gold stars are there and 148 other stars, all forming one huge cross. This church cares for its own. Dr. Jacobsen stands and reads "God is our refuge and strength," . . . "Be still and know that I am God." There is power here—quiet power, that you need in your life. You decide that this is the place where you want your membership to be.

The Meaning of Membership

An application for membership is given you by the pastor. But even before you received this application, you were sure that membership in this church meant something. You soon discover how right you are, for there are five factors in meaningful church membership for you to consider. The first of these is the inner spiritual life. To cultivate that is expected of each First Church member. Bibles are given by the board of deacons to all new members who do not already have them. The pastor gives each family their first copy of *The Secret Place*. Bible study, under the direction of Paul Morris, the state superintendent of Iowa's rural schools, is the keynote of the whole Sunday school program. He is determined to improve the quality of all Bible teaching, to conform to the closely graded system in his organization, to build an

ANOTHER PRIDE—THE BEGINNERS



"DOWN ON EIGHTH AND HIGH"

SITS ON A HILL

adequate Christian education plant on that vacant parking lot back of the church. On the Wednesday night programs, five minutes are given to ideas on "How to Pray." The pastor is always available for conferences on how to grow spiritually. His sermons are full of ideas on the inner life. And during the conference that he has with each new family or person as they come into the fellowship of First Church, he emphasizes always the priority of this first meaning of church membership.

Public Worship

The second factor in meaningful church membership is regular public worship. On the application for membership are listed all of the regular services. New members are asked to check those services at which they will be present.

Result: this is the only downtown church that has Sunday evening worship services and prayer meetings on Wednesday nights the year round. Last summer the young people of the church took all responsibility for the evening meetings. They combined with the young people's group from Forrest Avenue Baptist Church, had a choir director all their own, and the programs they arranged made the pastor sort of wonder if the people would want to listen to him when fall time came.

On Wednesday nights, it is not a typical prayer-meeting crowd at Eighth and High; for this is one of the most vital meetings of the whole church. Dinner is served by the Women's Association so that all who are already downtown can come straight from work or shopping. It is an informal family affair which features the Layman's Class one week, the choir the next, and the young people the next, and so on until all groups in the church have led in the prayer-meeting fellowship. You never know what's coming—but you do know that it will be worth going to hear. As soon as a group of new members numbers fifty, the deacons give a Wednesday night banquet in their honor. Some regular member brings each new member as his guest—and the new members give the program. They make short talks on what being a Christian and a church member mean to them. There have been

SINGING BEFORE SUNDAY SCHOOL

five groups of fifty since Dr. Jacobsen came to First Church. And there will be many more. Last year the deacons gave a huge party for the new members who had joined the church during the past year, just to be sure they got acquainted with the other members and found places in the church family.

The Laymen's Club and the Women's Association are as live and busy as the other church groups. On Friday nights the men meet for their session of fun and fellowship and, above all, for inspiration needed in their business world, where it isn't always easy to be thoroughly Christian. And they believe in making things happen—not in just sitting and talking about what Christianity means. When the downtown Boy Scout troop was going to have to disband because another church could no longer sponsor their activities, five young men from this club adopted the Scouts for their own responsibility. They are five of the busiest young men in town, but not too busy to adopt some youngsters who needed them.

The women aren't exactly idle, if you know what I mean. They collected scrap last year, sold $50.00 worth and together with voluntary offerings of their own, redecorated the social hall in the basement of the church. They cook the Wednesday night dinners. Over two hundred women are active members of this association.

Christian Fellowship

The third meaning of membership at First Church is Christian fellowship. In the church covenant, there is the basis for all that First Church does to foster genuine Christian fellowship among its members: "We further engage to walk together in Christian love . . . to remember each other in prayer; to aid each other in sickness and distress." At prayer meeting, the names of those who are ill are read to the group. But the deacons knew that everyone couldn't possibly remember every sick person, and so they instituted two unique fellowship features. The first is a "Prayer and Fellowship Book," a card-index notebook in which individual cards are inserted containing name and address and other important information for each member who is a shut-in, is ill, is suffering from a prolonged sickness. There is also a place on the card for a record of calls made. The book is circulated at all meetings, and members are asked to make as many calls each week as possible. On Sunday mornings, this book is out in the church vestibule, handy for each member to glance through. Above it is the deacons' second feature, a bulletin board on which are placed the names of those who have become ill during the past week. During last year 463 calls were recorded in the fellowship book.

Another feature of their Christian fellowship program is the work of the assistant to the pastor, Mrs. Yaus. Every Monday she carefully checks the attendance roll call, made every Sunday morning during the worship service. Slips and pencils are provided for everyone present. They record name and address and if they are visitors, they are asked to indicate interest in uniting with First Church. Across the top of the attendance slip is written a big "Welcome to your Father's house!"

On a card-index file, the assistant keeps a record of how many Sundays every church member has been present

GENUINE FELLOWSHIP, IN SICKNESS OR IN HEALTH

WEDNESDAY NIGHT—PASTOR AND FRIENDS

in the Sunday morning service. When they miss one Sunday, she sends them a card. When they miss two, she calls them to let them know how much they were missed. When they miss three times, she goes to see them. From 85 to 100 new families move to Des Moines every week, for that city is an industrial center as well as an agricultural one. The "Polk County Legal Record for Professional and Businessmen" carries a list of these newcomers, along with their addresses. From that list, Mrs. Yaus and Dr. Jacobsen, with the help of many volunteer visitors from the membership, make up their calling schedules. The important thing is that with the help of volunteers who are interested in sharing their church with others, the leaders of First Church get around to all of the new people, and they contact all church members who are missing the second meaning of church membership, that of public worship.

Another one of Dr. Jacobsen's ideas for this fellowship program is his annual party for the church family. The first of these was a "Rainbow Party," for which each church member was given a color. In this way small groups were formed, and they met in church homes once a week during the two months preceding the big party. When the party was announced, every person in a group knew everybody else in his group, and then after the big party every group knew every other group. That was fellowship! The pastor's second party was a "Festival of the Months." He has not forgotten that this must be kept "The Friendly Church." He matches that slogan with another of his own: "Your pastor is as near as your telephone."

Financial Responsibility

The fourth factor in meaningful church membership is financial responsibility. The idea is that every Baptist pocketbook should be consecrated to God. The pastor knows that people are interested in whatever they invest their money; and each year about April, he gets out a pamphlet, explaining about "Step-up Sunday," what its purpose is, why each member should participate, how they can support their church and denominational program, how others have "stepped-up" their giving, and what other Christians have to say about what giving has meant in their lives. The total budget for the year is printed on the back of the pamphlet. There is no drive, no embarrassing plea on the part of church leaders.

New members are encouraged to make their pledges right on their application for church membership. Anyone can respond to this plan for giving; for those who do not wish to promise a certain amount there is this pledge: "I have no income, but I desire a package of envelopes, and I will turn in my envelope whenever present as a witness of my prayers and loyalty, enclosing an offering whenever possible." Cheerful giving results from such a never-embarrassing plan.

Personal Service

Then, as a fitting climax, comes the fifth meaning of church membership: personal service for Christ. As you have already guessed, such a program demands a great deal of work—personal work. There is a job there for everyone—"that all of us together may find the road to more meaningful church membership." On the back of the application for membership there are listed seven different kinds of church service: executive, educational, evan-

(Please turn to page 18)

Miss Skimmer's Boys Are Restless

MISS SKIMMER glanced at the clock. "Ten-thirty already! And I haven't even glanced at tomorrow's Sunday school lesson!" She sighed, then added: "Well, it's too late now, but I'll glance at it tomorrow morning."

And that is what she did about half an hour before the time to meet with her class of boys. She read the lesson verses—a bit frantically—and started through the lesson material but there just wasn't time to finish it. But she taught the class and managed to get through it somehow. When she reached home, however, Miss Skimmer exclaimed to her mother:

"Oh, those boys! They're the most restless bunch I ever saw! They just aren't interested. Sometimes I wonder if it's worth the effort."

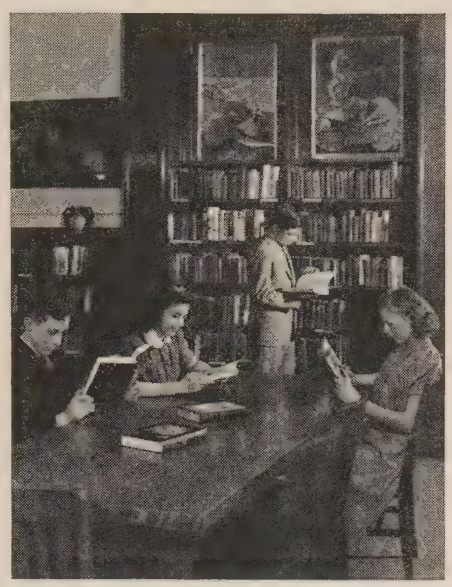
Are you acquainted with Miss Skimmer? How many like her can you find among the teachers in our Sunday schools? Or if you glanced in a mirror, would you see someone who has similar characteristics?

Well-prepared teachers! What a tremendous advance would result in the entire religious education movement if every church could boast of a staff of well-informed, devoted teachers in its Sunday school. That does not mean that they must be graduates of teachers' colleges or normal schools, as helpful as such training may prove to be. The average person of normal intelligence can be the able teacher of tomorrow, if a definite decision is made to enter into a program of self-development with that goal in mind.

Are you appalled at the thought of committing yourself to a definite program of self-education for a goal five or ten years in the future? If so, remember that any helpful information acquired now will make you a better teacher next Sunday, next month and next year. And it can be accomplished so easily. One of the best and least expensive ways is to develop regular reading habits—selecting your books carefully, acquiring them and then making constant use of them. Then if you place yourself in a receptive frame of mind and display an eagerness to broaden your knowledge, it will be almost impossible to fail.

Select Your Books

Before selecting books, it might be well to examine your reading habits.



Philip D. Gendreau

A LAYMAN SUGGESTS WHAT MIGHT BE DONE

By DEAN H. ASHTON

You do read, of course. Failing to do so, or giving your time to trivialities, deprives you of the mental stimulant that everyone needs, the thinking and wisdom of great minds. Perhaps you shy away from religious literature, as some do who in childhood obtained a fixation to the effect that religious books and publications are "too deep for me" or "over my head." Books of theology, perhaps so; but do not be afraid to re-examine your thinking about religious books and publications, for it may open a new world to you. Do you know what Baptists believe? Do you know about the work in the mission fields, how the war has changed the entire outlook for such endeavor? Do you read inspirational books that challenge you to greater things?

Then, too, you will want to decide what books or publications can be most helpful in improving your teaching ability. You read your Bible regularly, of course. It never ceases to have something new to reveal. It will always remain as the greatest textbook, the world's best book of inspiration, the truest guide to successful living. Read several chapters at a time, so you can get the full story that surrounds the particular lesson or series of lessons you are studying. If you do not have a modern translation, acquire one of the better ones.

Not long ago I heard a man say after he had heard the book of Philemon read in a modern translation that for the first time he had grasped the full meaning of the book. Present-day language gives freshness and a new appreciation to certain Bible verses. And how about those Bible names that you stumble over to everyone's embarrassment? That hesitancy is easily cured, if you will just provide yourself with a Bible lexicon or Bible dictionary. More than likely, it will also contain a series of maps of the Bible lands that can be of tremendous help to you.

Would it not be helpful if you had a book of quotations or poems within arm's reach when you are getting that lesson ready? You say to yourself, "The point of this lesson is 'courage in the face of difficulties'—now if I only had a good present-day illustration of that—something that some famous man has said along that line, or a poem to fit the occasion." Quite a number of such books are on the market and any bookstore will be glad to make suggestions.

Furthermore, what would be better to have to read than a biography of Paul, for example, if his missionary journeys are to be the topic of the lessons for the next quarter? Such biographies are available, almost a countless number of them, and The American Baptist Publication Society would be glad to list them for you or make several available so you can make a choice. But again it means planning in advance, because you need to be thoroughly acquainted with the contents of a book of biography before you study the lesson text.

Other books could be mentioned but those suggested are a start.

Personal Possession

Does this suggest that you are to make an investment of $10 to $50 without delay? By all means, no. There is nothing like personal possession to win you to a book and its contents, and even if you decide to acquire a group of books such as has been suggested, start with one this week or whatever you can afford; add another next month if possible and others as circumstances permit. You will be surprised how serviceable they become, if you read them, refer to them and continue to obtain new companions for them.

Your church or Sunday school prob-

ably has a library. If not, your expressed interest may be just the spark needed to develop such a library that will be useful to you and scores of others. But if such a library already exists, inspect it and borrow a volume or two that will fit in with your lesson studies and your duties as a teacher. Your pastor undoubtedly has an interesting library, too. Most ministers are overjoyed when anyone shows an interest in specialized reading, and they are ready to lend books—if it is understood that they are to be returned. Again, your local library surely has a section devoted to religious books. Isn't it regrettable if even our Bible school teachers do not go near it!

Organized Reading

Next, it will be necessary that you "get organized" as to your personal reading habits. Mere possession of books satisfies only a shallow mind. At the beginning of the year, know what the lesson studies for the entire year will include. Map out your program of collateral reading so you can proceed with a view to bettering your teaching three to six months ahead. Are you afraid you will forget all that you read? Do not be concerned about that. The direct opposite is more likely. Instead of finding yourself at a loss for words or struggling to find a question that will provoke class discussion, you may be amazed to discover that you have a multitude of ideas and that the time devoted to your class just flies by.

Remember that the gifted pianist, whose skill at the keyboard prompts you to murmur "Amazing," did not glance over the selections in great haste the night before the performance, nor put off practice until a short while before recital time. That facility in fingering, that delicacy of touch and shading, those overwhelming contrasts in expression are the product of hundreds of hours of preparation.

Think of your work as a church school teacher in the same light. That half hour to be spent with your class next Sunday, the following Sunday or a year from now may be the half hour in which you will touch someone's soul or show someone the way to better Christian living and to greater usefulness. That trust is of vast importance, and you will wish to achieve the utmost through careful preparation for such a God-given privilege and opportunity.

They of Our Own Household

By FRANCES McKINNON MORTON

FOR most of us, one of the richest fields for spiritual exploration lies in getting acquainted with our own families, the members of our own households.

Of course, we know them in a way. We are familiar with their little crotchets of temperament, their individual sense of humor, their customary reactions to the events of life, and the general patterns of their everyday behavior. What we do not know is the unplumbed spiritual depth of their lives, the secret place where they love and hate, where they sin and forgive, where they repent and aspire, and where they seek after God. We often become so accustomed to the outward appearance and the everyday manners of our housemates that we all but forget their great spiritual resources. These unseen riches within them are ours for the cultivation; and in the process of enriching their lives by our spiritual interest in them we are sure to find our own lives enlarged, strengthened, enriched.

We are inclined to develop a blind spot toward the unlimited spiritual riches that may be ours. Perhaps the most common cause for this blind spot in our lives is self-absorption and a preoccupation with the busy duties at hand. Thus, we often miss some of the deepest and richest spiritual contacts we can ever know in life's journey. Let us all draw closer to the real spiritual personalities of all those in our own households.

The Church That Sits On a Hill

(Concluded from page 16)

gelistic, social, musical, special, and youth service. Under each of these are at least three possible activities. New members check the ones in which they are interested.

The talents of the young people are featured in one big Youth Week, when about seventy-five of the younger members take complete charge of the church. There's also the First Church servicemen's program, with plenty of work for everyone. One church member gives all of his time to service people, visiting them, bringing them to church, attending their gatherings, writing personally to those who are represented in the huge service flag, praying for every person away in the service of his country. Each month a servicemen's sheet called "Home Front" is sent to the church members who are away. This sheet contains all the news about others in the services; it carries a message from the pastor and interesting facts about what is going on at First Church. *The Secret Place,* the pastor's monthly newsletter to every church member, and scores of personal letters from church leaders remind the men and women that their church has not forgotten them for a minute. For the WACS stationed at Fort Des Moines the church opened up a Saturday canteen, with refreshments and lounging rooms and games. And on last Easter when so many people came to church that two services had to be held to accommodate the crowd, the sanctuary was beautifully decorated with flowers brought in honor of the servicemen or women.

The baptismal records at First Church are also interesting. During his first twenty-one months in Des Moines, Dr. Jacobsen baptized on twenty separate occasions, and these services have meant almost as much to the regular members as to those who experienced the ordinance, for every service has been fittingly and beautifully conducted.

These loyal, friendly people, led by their pastor, are working to make a dream come true, the dream that their church will keep on growing and improving in the quality of its service for God. It seems a long time now since the pastor stood and thought about that little bulletin-board slogan and what it could be made to mean. And yet it hasn't been long at all, for the days pass quickly when you're busy helping people to see how wonderful church membership can be, when you and your people are determined to keep your church worthy of its place on the hill.

Book Reviews

"THE TRUE UNIVERSITY . . .
IS A COLLECTION OF BOOKS"
—Carlyle

BAPTIST LEADER SPECIAL BOOK ISSUE

Life's Unanswered Questions. By Harold Cooke Phillips. Harper & Brothers, 1944. 170 pages. Price, $1.50.

Dr. Phillips, in this small volume of faith and encouragement, concerns himself with those perennial problems which confront that curious little creature called man, whose dizzy and precarious life on a minor, whirling planet, has brought even himself to doubt and shame. Probably, however, this curious little creature, at present, is more infected with doubt than with shame, although doubt makes a proper prelude to shame.

Some years ago, Professor Reinhold Niebuhr pointed out the apparent fact that it is strange indeed that the members of our civilization should be characterized by such pretentious optimism and arrogant pride when on all hands the historical record points chiefly to significant crises, failures, and tragedies. For recent years, however, this insight must be modified; even man's pretense has failed him. "Man running away from himself" might be termed the theme of these sixteen cogent sermons by a logical preacher. He suggests at many places, moreover, that running away from oneself is, in its ultimate consequence, running away from God. Shattering to our complacencies, piercing of our Comtian fantasies, deflating of our bloated personal and collective ego, are these well-worded sermons. They take us by the nape of the neck and rattle us out of our too-easily born optimism in man and his works. "What man has made of man" in Dr. Phillips' view is not a thing of beauty or of too serious promise.

And yet, like the pervirent prophet, Dr. Phillips has more than a message of pessimism. He holds forth the torch of hope. He extends the hand of solid expectation. He provides a clearer and more meaningful picture of man's drama, under God, than our present age has been able to comprehend. In fact, he denies that the present scene is reality, and claims that the actors who know reality best are those who are yet to play.

Dr. Phillips' questions may not be completely answered even after his book has been read. But at least one knows the questions. In some instances, the questions a man asks may be more worthy of note than his answers. In the case of this book, the questions are of paramount importance; the answers, a rich and vital source of religious enlightenment.

The book may be read by those whose estimates of themselves and their times stand in need of refurbishment, who wish to pause in the midst of a weary land for eternal sustenance, who long to discover the spring-source of the river of vitality and cheer which alone can slake the thirst.

—Herbert H. Stroup

Changing Emphases in American Preaching. By Ernest Trice Thompson. The Westminster Press, 1943. 234 pages. $2.00.

Every person who is interested in biography, especially the biography of eminent Christians, will want to read this book. The contents were first delivered as the Stone Lectures at Princeton Theological Seminary. Dr. Thompson chose five Christian ministers who, he felt, helped to determine or reflect important trends in the American pulpit. Some persons will be disappointed in the choice the author made, but we recognize that—whether or not we agree with their theological positions—Horace Bushnell, Henry Ward Beecher, Dwight L. Moody, Washington Gladden, and Walter Rauschenbusch sensed an inadequacy of the church's message for their day and, with tremendous passion, attempted to reinterpret the gospel in terms of present-day circumstances.

A chief contribution of this book is the full description of the works by the preachers under discussion. There are also helpful biographical sketches of each of the men.

—R. J. G.

Eisenhower: Man and Soldier. By Francis Trevelyan Miller. 278 pages. The John C. Winston Co., 1944. Price, $2.00.

This biography of General Dwight David Eisenhower—the first to be published of the Commander in Chief of the Allied Forces on land, sea, and air in World War II—represents many months of careful research. It gives an account of the General's ancestry, of his early days at West Point, of his experiences in World War I, and with General MacArthur in the Philippines; it tells also of his dynamic and highly successful leadership of the campaigns in North Africa, Sicily, and Italy, of his elevation to supreme command, and brings the account up to the time of the invasion of Normandy.

General Eisenhower's ancestors came to America more than two hundred years ago; they came to America to escape the tyrannies and persecutions which filled Europe. There is a certain grim significance, therefore, in the fact that he should now be leading the armies of the Allies in the struggle to bring freedom to the lands from which his forebears were driven.

Dr. Miller, author of this timely biography, has written many books. He knows what will be of interest to the average reader, and he has a happy way of presenting his facts. This book, accordingly, makes fascinating reading. At the same time, it comes as near being a definitive biography as can well be the case with a contemporary subject. The reading of this biography leaves one proud to be an American, proud to be a citizen of the nation that can produce such a "man and soldier."

—M. W. S.

MORE BOOK REVIEWS APPEAR ON PAGES 69, 70 AND 71

Worship Suggestions for November

By ROBERT H. EADS

November 5

THEME: The Christian and the Race Problem

PRELUDE: "Lord, I Want to Be a Christian"

CALL TO WORSHIP: 1 John 1: 8-9

INVOCATION: Our Father, remove the prejudice from our hearts and minds, that we may show the love of Christ in our daily living. *Amen.*

ANNOUNCEMENTS

SCRIPTURE: Psalm 100

MEDITATION: Racial antagonism and discrimination constitute one of the major problems of this generation. We are not yet large enough to embrace the world in our hearts.

There has been some progress toward brotherhood. Racial boundaries are being lowered in some areas. Christians who know the mind of Christ will live Paul's statement that "He hath made of one blood all nations of men for to dwell on all the face of the earth." We must not delay longer the application of our gospel of love to this area of life.

HYMN: "In Christ There Is No East or West"

PRAYER: Help us, O God, really to want to love and understand all the peoples of the world, in the spirit of Jesus. *Amen.*

November 12

THEME: International Friendship Through the Churches

PRELUDE: "My Country, 'Tis of Thee"

CALL TO WORSHIP: Jeremiah 29: 11-13

INVOCATION: Our Father, make us just stewards of the power that is vested in us and in our nation. *Amen.*

HYMN: "God of Our Fathers, Whose Almighty Hand"

ANNOUNCEMENTS

SCRIPTURE: Isaiah 11: 1-10

MEDITATION: Central in the Christian faith is the experience of love. Intelligent good will at work: this is our foundation. Ours is a God of love, and our faith is sure in Jesus Christ, who demonstrated the principle of love supremely on the cross. We believe that our lives, too, must exhibit the same compassion, for Christ said, "Follow me."

Here are some of the things that we each must do, to help insure a lasting peace: We must pray for forgiveness for our share in the sins of the nations, as well as pray for ability to accept love as the way of life. We must dedicate ourselves to the task of living at peace with our fellow men. We must be intelligent in our good will and persistent in our study of the basis of lasting peace. We must begin at home to practice the demands of peace: sharing, sacrificing of self, and the training of our children at all times in these virtues.

HYMN: "O Beautiful, My Country"

PRAYER: O God, help us to pray with our whole lives the petition of Jesus, "Thy kingdom come. Thy will be done in earth." *Amen.*

November 19

THEME: Christianity in a Democracy

PRELUDE: "O Church of God" (*Finlandia*)

CALL TO WORSHIP: Revelation 21: 3

INVOCATION: Almighty God, Ruler of all nations and all individuals, we pray for a deeper devotion to the way of Christ, that our nation may be a true spiritual leader in the darkness of this hour. *Amen.*

HYMN: "Lord of All Being"

ANNOUNCEMENTS

SCRIPTURE: Psalm 103: 1-5, 8-13

MEDITATION: Democracy can be talked to death. Even Christianity can be talked into disuse. Neither Christianity nor democracy, however, can be worn out by overuse. Kagawa once flung out this challenge to a group of Christian ministers and teachers: "Let us talk less and work harder to apply the gospel of Christ."

We should talk less about racial democracy, unless we actually plan to work harder with Christians of every race to apply the gospel of Christ. We should talk less about economic and industrial democracy, unless we really are prepared to put into action plans for better distribution and a more Christian way of producing and consuming the goods entrusted to us by God.

HYMN: "O Where Are Kings and Empires Now"

PRAYER: Purge our hearts, O God, of selfish desires that would blight the lives of our fellow men. Make us eager to bear each other's burdens and so fulfill the law of Christ. *Amen.*

November 26

THEME: Working for the Common Good

PRELUDE: "Bringing in the Sheaves"

CALL TO WORSHIP: Matthew 11: 28-30

INVOCATION: Creator of all things, author of our lives, we pray for vision to use for spiritual advancement the material blessings thou hast given us. *Amen.*

HYMN: "We Give Thee But Thine Own"

ANNOUNCEMENTS

SCRIPTURE: Proverbs 31: 10-20

MEDITATION: Acts 2 contains the interesting record of the first-century Christians, who literally "worked for the common good." The believers had all possessions in common and distributed them according to each person's need.

Subsequent history has given evidence that an economic system is not enough. Fundamental to every other consideration of the possession and earning of wealth, is the spirit of brotherly love that should exist among Christians everywhere. In our own time, there are many suitable ways of exemplifying the Christian attitude in economic matters. There are many service agencies—the Red Cross, the Community Chest, welfare societies and, indirectly, the church of Christ—each pledged to mete out individual contributions in the spirit of love and fellowship.

Even our participation in the programs of philanthropic societies does not guarantee that one has answered the Master's call. Only an entire life—mind, body, and soul—dedicated to serving "the least of these," meets the requirements that Jesus Christ has set for us to follow.

HYMN: "We Are Living, We Are Dwelling"

PRAYER: Eternal Creator, we dedicate our powers to more co-operative ways of living. In Jesus' name and for his sake, we pray. *Amen.*

The Discovery and the Fulfillment of Possibilities

Church School Workers' Conference for November

By RUSSELL S. ORR

WORSHIP

QUIET MUSIC: "Open My Eyes That I May See"

CALL TO WORSHIP: Romans 12: 1-2

HYMN: "Jesus Calls Us"

SCRIPTURE AND COMMENTS: Matthew 15: 32-38

Compassion and concern characterized Jesus. When confronted by need, he was always ready to help. We need a similar compassion and concern for those about us who need to know the love and power of God in their lives. Moreover, definite steps should be taken to discover and enlist the unreached who are in the immediate area of responsibility of this church. It is never Christlike to feel that these people may be reached by someone else.

PERIOD OF PRAYER

POEM: "Christ Has No Hands But Our Hands"

HYMN: "Lord, Speak to Me"

DISCUSSION

The church school must grow if it is to live and fulfill the purpose for which it exists. The attendance record is properly called a "life line." What is revealed by the life line of our school in recent years: growth, just holding our own, or decline?

Our Possibilities. Consider ways by which we may discover those who should be enrolled in and regularly attending our school. The first possibility for growth is to reach those in this area who are not now enrolled in any church school. Millions of families have moved from one place to another during these war years, and among them are many Baptists, many others of Baptist preference, and many who are unrelated to any church. To enlist these prospects we must find out who they are. House-to-house calls will provide accurate information.

Amazing results have been achieved in the past eighteen months in Philadelphia, Rochester, Seattle and elsewhere through the Church School Enlargement Program, sponsored by the Christian Education Department of the Publication Society. Experience in these centers has shown that certain steps are essential to make a worth-while religious census. But they are so simple that they can be followed successfully by any church school.

A second possibility for growth is the church membership roll which contains the names of many persons who are not attending the church school. These are people who were once enough interested to present themselves for church membership, or who are now actively interested in the church. For various reasons they are not attending the church school. Personal calls by the teacher and a member of the class in which such prospects should be enrolled will enlist many. If some cannot attend for good reasons, they should be enrolled in the Home Department.

A third possibility for growth are those who are now irregular in attendance. If the average attendance of our members is two Sundays out of three, as is true in many places, it is evident that perfect attendance would mean an increase of one-third. Although perfect attendance is hardly possible, much can be done through systematic follow-up of absentees and by securing co-operation of parents to maintain regular attendance.

What Have We Done? Whatever the growth record of the past year, there are unexplored possibilites for further growth. What has been done by our school this past year to build and use a live prospect list? How long since a religious census has been taken? How recently has a check been made upon the attendance of church members in church school classes? What definite follow-up has been made of absentees?

What Shall We Do? What goals shall we adopt for growth for this year? Increase or decrease in the population of the area served by this church will be a factor to consider. Let each class and each department adopt a goal on which to base the increase to be sought for the school as a whole. The goal should be high enough to demand serious effort, but not one impossible to attain.

How Shall We Do It? Unless a thorough religious census has been taken within the past twelve months, plans should be made for a house-to-house canvass of your community. A strong committee should be named now to study the plans of the Church School Enlargement Program, and to have them carried out in our school as soon as possible. (See "The Victory of Rochester" in BAPTIST LEADER, December, 1943, and write for details to your Area Director of Christian Education or to Rev. Frank E. Johnston, 1703 Chestnut Street, Philadelphia 3, Pa.)

Appoint the same committee, or another committee, to study the church roll. Information cards should be prepared showing the full name, address and age of each church member not enrolled in the church school. These cards should be sorted into groups corresponding to the classes in which the prospects should be enrolled and then given to the teacher of that class.

Each teacher should prepare at once a list of class members who have been absent for the past three successive Sundays, including also those who have been noticeably irregular during the year.

Set a definite time, a Sunday afternoon or a period of one week, in which every teacher, together with some member of the class, will make a personal call at the home of absentees, irregular attendants, and unenrolled church members to invite them to the church school. The callers should visit prospects for the specific class they represent extending an invitation to "our" class. In calling in the homes of children who come to the church school only occasionally, help the parents to see that regularity is important for effective Christian teaching.

Secure the co-operation of the entire membership of school and church in plans for a religious census, and prepare to follow up prospects thus discovered in a vigorous visitation program. Do not overlook the importance of a well-conducted, well-taught, interesting and sincerely Christian school in maintaining attendance. Remember that anything that is alive must grow.

Believe sincerely in a growing church school.

Pray earnestly for a growing church school.

Work for a growing church school with the devotion it deserves.

CLOSING

The matters discussed present a difficult and challenging task for church school workers—one that will call for wholehearted consecration and sacrificial service. After a silent moment of self-dedication, close with the singing of the hymn, "Take My Life and Let It Be."

In the Field of Achievement

By FRANK E. JOHNSTON

AN ALL TOO COMMON MALADY is the spirit of defeatism as to the possibility of increasing Sunday church school attendance. It is, of course, very easy to find any number of excuses for declining attendance. Many dependable members are serving in the armed forces, the people at home are under the strain of unusually long working hours, civilian defense and a host of other volunteer services leave little free time. How refreshing, then, to discover that many of our church school leaders have refused to accept what others have termed the inevitable.

Indeed, more than half of the one hundred Achievement Plan information returns submitted to the Board of Judges, indicated an increased attendance in excess of 5 per cent. To be exact, 62.1 per cent of the schools reported an increase of 5 per cent or more. Many other reports revealed somewhat smaller increases, but they were definitely increases, not decreases. Certainly it can be done! Even in these busy times, with several unfavorable factors in the picture, church schools can grow.

Planned Increases

Growth does not seem to be dependent upon the size of the school or its location (urban or rural), because church schools of widely differing situations are finding a healthy growth possible. The largest increase in percentage was reported by the First Baptist Church of Alliance, Ohio. A 44-per-cent increase was experienced by that school, to bring its average attendance up to 175. In Montana, where census figures indicated

The Twentieth Winner
of the
"A" PENNANT
and the
EMBLEM OF ACHIEVEMENT
is the
FIRST BAPTIST CHURCH
DUNBAR, W. VA.

a marked decline in population, some church school leaders refused to accept defeat. In Butte, a public school census revealed a decreased attendance of 400 pupils. Spurred by the difficulty of a smaller population from which to draw, the church school workers executed an effective follow-up on their census, and reported a 10 per cent increase for the year. A similar decline in Great Falls challenged our Baptist people to make a special effort. Their growth was 14 per cent.

A number of methods have been used to achieve growth. Certain factors are common to all experiences. For instance, the use of wall charts to keep the people posted on developments has been widespread. Conducting a community census to discover the unreached has helped many schools. There is usually a carefully planned follow-up of all surveys. Cards have been used for both regular and special occasions. The one thing, however, which has been most effective has been personal work. There never has been an adequate substitute for personal visitation. In Norwood, Ohio, a group of thirty persons, in addition to the church school teachers and officers, regularly call upon all prospects and absentees. A corps of workers, organized to visit effectively, will improve the situation in any Sunday church school.

Approach to Old Problems

There are times when a new approach to an old problem is advisable. When the public transportation system of greater Cincinnati proved inadequate to handle Sunday transportation, the church in suburban Norwood chartered a bus for Sunday morning at the cost of $12.50 a week. The bus picks up children and adults every Sunday in those sections that are not served by public transportation. Many of the passengers have recently become new members. Over a period of twenty-six weeks, starting last February, the bus carried an average of sixty-six persons to the Sunday church school and worship service. This bus service played a substantial part in enabling the school to achieve an 11 per cent increase in average attendance.

The First Baptist Church of Lancaster, Pa., owes its substantial increase to a fresh approach to the old problem of the "summer slump." A unique, challenging, and, according to the pastor, "streamlined" church school program has worked wonders. It is hoped that a full account of this unusual program may appear in a future issue of BAPTIST LEADER.

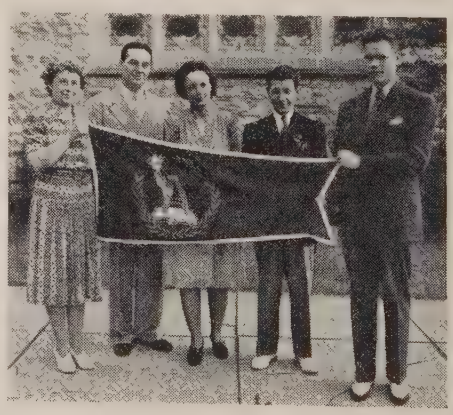
Plan in November

These are but a few samples of the fine manner in which some of our Baptist church schools have achieved goal Number 6 of the Achievement Program. They honestly believed that it could be done and, acting on that belief, they have done what others have not had the courage to try. No obstacle proved too great for their endeavor.

You can do it, too! Using the Suggested Program for the Workers' Conference, found on page 21 of this magazine, let your November meeting be a time to lay definite plans to achieve this goal—and thus become a GROWING school.

FIRST BAPTIST CHURCH, BUTTE, MONT.
ROY E. BARNETT, PASTOR

FIRST BAPTIST CHURCH, PHOENIXVILLE, PA.
GUSTAVE A. GABELMAN, PASTOR



CHILD LABOR—*Now and After the War*

By KATE CLUGSTON[1]

AS WE CUSTOMARILY define it child labor means work for hire of boys and girls under eighteen, when such labor is unregulated, detrimental to the young person's welfare, wasteful to society and economically unsound. Not all work done by young people can be so classified. For example, work at home and on the home farm has consistently been exempted from child-labor restrictions in all of the forty-eight states.

Fifty years ago child labor was looked upon very differently from the way in which it is viewed today. In 1791 even as enlightened and public-spirited a man as Alexander Hamilton said, "Children are rendered more useful by (working in) manufacturing establishments than they otherwise would be." Just before this present war, his words sounded particularly incredible. Then the depression, with its adults on the breadline, had done much to dramatize the economic folly of having children compete with adults in the labor market. The result was the successful establishment of federal restrictions on child employment, chief of which were the child labor sections of the Fair Labor Standards Act, prohibiting the shipment of goods in interstate commerce by any plant in which children under sixteen had been employed within thirty days of the date of shipment.

With the war everything changed again, almost overnight. Today nearly three million boys and girls under eighteen have full- or part-time jobs. As the number of employed children has skyrocketed, pressure has arisen everywhere to relax or suspend existing child-labor and school-attendance provisions. State legislatures have begun to nibble at the child-labor laws—a lowering of the night-work restrictions in one state, concessions to employers of pin boys, telegraph or telephone or elevator operators in another. In 1943 when forty-four legislatures met, there was an avalanche of such bills, and even more may be anticipated in 1945. Some of the proposals represented an intelligent effort to meet man-power shortages, with due regard to the needs of young people. Many were unwise moves to break down safeguards for industries in no way connected with war production. In some states such broad powers were granted to the governors and to other agencies, that children are permitted to work under almost any conditions they see fit to sanction. Already more than three-quarters of the states have attempted to modify their child-labor laws and twenty-seven have actually succeeded in making such changes.

Some local communities seem indifferent to what is going on, others are up in arms. In Jackson, Mich., the city fathers pointed out recently that the people of this country are paying millions of dollars for the education of our young people, and that students who work till eleven, twelve or occasionally as late as three o'clock in the morning

(Please turn to page 27)

[1] Assistant Editor, *The American Child.*

Which Way for America's Children?

In every issue that affects the well-being of childhood the church has a stake, but only by becoming informed and concerned can it help to influence public opinion so as to make possible for every child the abundant life that Jesus came to bring. Miss Clugston calls to our attention the present situation in the field of child labor.

Harold M. Lambert

We Learn About the North American Indian

By BERNICE H. ROBBINS

WHEN A GROUP of third-grade children learned that they were to hear the story of the discovery and settlement of our country, one eager little girl exclaimed, "Please put some Indians in it." Boys and girls in our church schools may have this interest satisfied during the 1944-45 season in which the American Indian will be one of the mission study themes. This article deals only with the North American Indian. It lists some of the many resources available to supplement and enrich our regular missionary study courses.

That this subject is popular is indicated by the abundance of material appearing in educational magazines. Its value lies in its authenticity, organization, and availability. Much careful research has gone into the preparation of this material. It is organized either as background reading, as teaching units for specified grades, or as instruction in "how-to-make," and "how-to-do."

It will be impossible in this brief article to do more than indicate a few titles available which provide, at most, the basis of background study, prepared projects, and a few songs, stories, games, and pictures, about a people whose mode of life continues to fascinate the children of each succeeding generation. Between what our denomination recommends in its carefully arranged pamphlet, "National Missionary Reading Program and Missionary Teaching Materials, 1944-45," and what we here suggest, it should be possible for leaders of primary and junior boys and girls to present the North American Indian with understanding and appreciation.

Background Reading

Indian History for Young Folks, F. S. Drake. 1927. Excellent history of Indians for young people. One new chapter adding material on Indians of today appended to new edition of an old work. Very attractive. *In Red Man's Land,* F. E. Leupp. A study of the American Indian. *Indian Child Life,* Charles A. Eastman (Ohiyesa). *Making Authentic Indian Costumes,* E. D. Meyers. (Illust.) *School Arts,* December, 1941. *Indian Lore and Customs,* J. Harris. (Illust.) *School Arts,* November, 1943. *Indian Crafts and Indian Lore,* Julian H. Salomon. *Indians Today,* F. W. Seymour. *Indian Americans,* Winifred Hulburt. Friendship Press. *Some Indian Contributions to Our Culture,* W. W. Beatty. *Childhood Education,* April, 1942. *What the White Race May Learn from the Indian,* G. W. James. *National Geographic Magazines* (see index).

Teaching Units

The Instructor, October, 1938. Cover, colored print of *Taos Indian Roasting Corn,* by E. Irving Couse. *How the Pueblo Indians Make Pottery.* Ten black-and-white pictures illustrating the step-by-step method. *The Indians and Their Ways of Living,* by Alma Case Liotta. (Illust.) For older primaries and juniors. *Taos Indians Roasting Corn.* A study of the cover picture, by Eugenia Eckfrod. Two pages of twenty-eight black-and-white reproductions of this picture, 1½ x 2 inches.

Grade Teacher, October, 1941. *An Indian Project* with suggestions for making Indian articles, Mary T. Marsh. (Illust.) Diagrams. For primary children. Plans for a play resolved themselves into representation of a day in an Indian's life. The children made wigwams, papoose cradle, beads and costumes. Included are plans for the foundation of tepee, fireplace, papoose cradle, and others. Two full pages of illustrations, showing Indians at work, by Antha E. Card. Directions for making posters appear monthly in numbers of *Grade Teacher,* from July, 1938, to June, 1941.

The Instructor, October, 1940. *The Coming of the White Men,* by George A. Reid. A study of the picture, by Eugenia Eckford. *The Indians,* their habits, lore and crafts. One page of miniature pictures. Phonograph records used with this study: Dvorak's New World Symphony (Victor Album M-273); Handel: "Allegro" and "Air"; "Andante" and "Allegro Deciso," from Water Music Suite (Victor 8550 and 8551); MacDowell: "From an Indian Lodge" (Victor 21342).

Reading the *Song of Hiawatha.* (Excellent for juniors. Should prove popular in a vacation school). Setting up tepee difficult. Best directions were found in *Book of Woodcraft,* Ernest Thompson Seton. The children played and worked in tepee. They learned about Indian food, dress, games. Finally they decided to hold a Halloween party. They wore costumes like Indians, played Indian games, and found recipes for Indian food. With no cooking facilities, they substituted dried beef. Mothers made corn cake. The children invited another grade to share the feast.

Books for Primaries

Little Eagle. A simple picture of the everyday life of a little Indian boy arranged in the form of a reader for first graders. Text and illustrations well combined. *Many Snows Ago.* The story of the Indians as they lived before the white man came, with eighteen full-page color plates after paintings in water color, together with illustrations in black and white, by E. W. Deming. (Stories by Mrs. Deming.)

Books for Juniors

The Book of Indians. Colored illustrations. H. C. and Lucille Hollings. Four chapters about home life of Indian children, and eight relating their adventures. *How the Indians Lived,* F. W. Dearborn. Book of Indian crafts and Indian lore. Includes such topics as homes, tools, weapons, the preparation of food, and the weaving of baskets and blankets. *Indian Child Life,* Mrs. T. O. Deming. Food, pottery, amusements, child life, dwellings, games, implements, music. *Indian Boyhood,* C. A. Eastman. The author is a Sioux. He describes his own boyish hunting, forest adventures, the bear dance, feasts, storytelling, and the like.

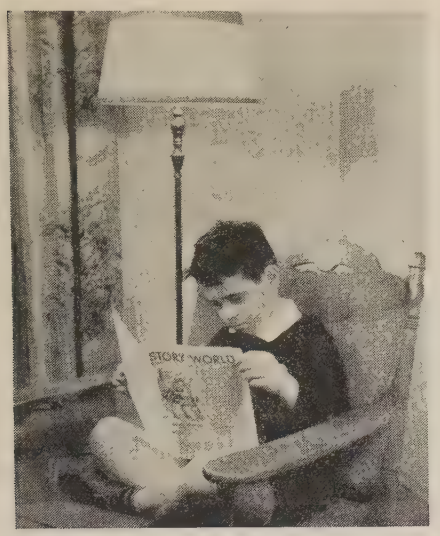
Songs, Games, Pictures, Stories

Indian Lullaby, Walter H. Aiken in Third-Year Music, by Hollis Dann. American Book Co. *Little Indian Baby,* Blanch J. Thompson. Nature Lyrics for Children. Willis Music Co.

Indian Games and Dances with Native Songs, C. C. Birchard.

The Red Indian Fairy Book. Frances J. Olcott. For children's own reading and for storytellers. Sixty-four stories delightfully told. They will interest any child of fairy-tale age. *The Clock That Spoke to the Indians,* Frances M. Cox in *American Childhood,* September, 1932. Primary children will enjoy this. *The Boy Who Conquered Himself,* Mildred P. Forbes, in *Good Citizenship Through Storytelling.* An excellent story for juniors in these times.

You will find this reading list merely suggestive of a more adequate one of your own making. Whether you work alone, or as one of a group engaged in gathering teaching material, you should find no difficulty in getting together what you need for the Sunday session, weekday, or vacation church school.



Why Story Papers?

By ELIZABETH F. TIBBALS

"READ ME A STORY!" and "What can I read?" have been on the lips of children in every generation. Their appetite for stories seems unlimited. In 1857 when the *Young Reaper* first was published as a paper for children, boys and girls read it from beginning to end. Today, nearly ninety years later, hosts of boys and girls wait impatiently each Sunday for their copies of *Juniors* and *Story World*, the direct descendants of the *Young Reaper*.

"But why have story papers today?" someone asks. "Surely children have plenty to read nowadays. The publishing houses print dozens and dozens of children's books each month, and there are several good magazines for children, too. Do any children need story papers today?"

It is true that good literature for children is far more plentiful than it was even fifty years ago. There are countless books published for boys and girls. Many of them are beautifully illustrated. The children's magazines are good. But the children whose parents can afford to keep them supplied with the best in children's literature are few. And those who take real interest in providing their children with wholesome, nourishing mental food, are even fewer. The great majority of children live on hit-and-miss reading diets composed of a few schoolbooks and library books, occasional gifts of worth-while books at Christmas and birthdays, and much more frequent cheap adventure stories and comic books from the five-and-ten-cent store. Millions of dollars each year are spent on comic books alone—books which often are not only worthless but also definitely unwholesome, unchristian and harmful in their influence. While more reading material is available to today's children, much of it is poor, and the need for guiding children's reading and educating their reading tastes has become increasingly important.

Story papers are an important part of our Christian education program. By going into the homes of the children they multiply the hours of religious instruction made possible through church school teaching and help to establish Christian ideals and habits of living. They supplement and strengthen the experiences provided by our church school lesson materials. They provide wholesome, interesting stories, poems, articles about hobbies, unusual natural phenomena, or special achievement, devotional articles, and suggestions for things to make and do. They offer a real contribution to the life of every child who receives them.

The materials that appear in well-planned church school story papers today can take their place in the field of good literature for children. Looking over the writers represented in *Juniors* and *Story World*, one finds such names as Anne Halladay, Lucille Wallower, Eleanor Hammond, Carolyn Sherwin Bailey, James S. Tippett, Grace Noll Crowell, Nancy Byrd Turner, and many others whose books for children are listed among the *good* books of today. In fact, many of the serials that are first published in *Juniors* afterward make their appearance as attractive children's books. The church should help to cultivate children's good taste in literature even while it discharges its major responsibility for supplying wholesome Christian reading matter of character-building value.

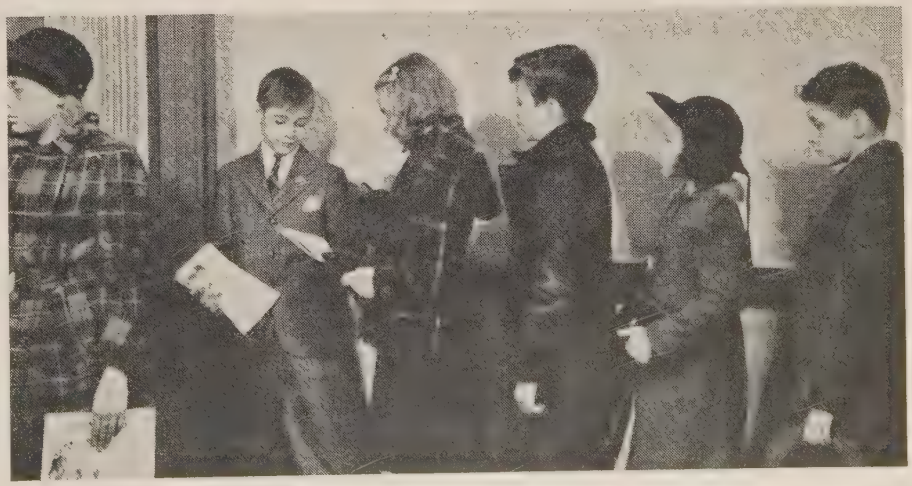
A typical issue of *Story World* includes in its four pages a full-page illustrated poem or Bible verse on the cover, an illustrated story, a devotional article for use in the child's own worship, and an article describing something a child under nine can make. *Juniors*, because it is twice as large, contains longer stories and more material. Each issue usually carries one chapter of an exciting serial story, at least one short story, an illustrated poem or feature picture, a devotional article for the junior's own worship, an interesting informational article or picture page, the material for the juniors to use in their Junior Society meeting, directions for something to make or a puzzle to work, some poems and stories written by the children themselves, and a chapter of a Bible picture-story. Wherever possible, stories and articles are planned to supplement and enrich the Judson Keystone Graded Courses.

Teachers can make good use of the story papers and can greatly increase their effectiveness if they will become familiar with what is available through their pages, and will help the juniors to recognize the possibilities for their own program.

Let us look over the contents of the fall issues. In October, *Story World* contained two stories which carry out the emphasis of the primary church school unit, "Working with God." They are called, "About Trees" and "At Grandfather's Farm." One issue presents patterns and directions for making Bible figures to be used on posters or in peep shows. These will prove useful in

(Please turn to page 30)

Photos by Alan Dell



Ralph Berry

Aigner from Monkmeyer

The Best Use of Class Time

By BLANCHE HOKE

"OH DEAR," sighed the new, young teacher, "I always get to a certain point in my lesson and then it's time to stop! And usually there hasn't been time for the most important things." She paused a moment, and smiled somewhat wryly. "After class today I heard one of the boys say, 'Wouldn't you be surprised if we ever got to the things we plan to do?'"

The older, more experienced teacher smiled sympathetically. "I know how you feel," she said. "Class time does rush by, doesn't it?"

"But your class never seems to end in mid-air," protested the new, young teacher.

"It used to end that way often," laughed the older teacher. "It took much thought and prayer and experimenting before I could do any better."

"Can't you help me?" begged the new, young teacher. "How can I make better use of my class time? If you can give me a few hints to start me off, I'm willing to think and pray and experiment."

Many of us, not necessarily new or young teachers, can understand her dilemma only too well. For us, too, the session goes by so fast that we have not done all we intended, or else we have a feeling that important issues have somehow been crowded out by unimportant ones. Perhaps we too will be helped by some of the more experienced teachers' "hints." Here are some of them:

1. *Have a time schedule in mind.* Discover how long it usually takes your pupils to study and prepare reports, or to think about a problem and reach a worth-while conclusion, or to do the other things that make up a class session. You can find this out by timing them on several occasions (without their being aware of the timing, of course). Then you will be better able to plan a session that can reach a conclusion and not be left "in mid-air."

2. *Do not be dominated by your time schedule.* Do not be afraid to take longer than you planned for some part of the session, when that is necessary to achieve your session purpose. Any plan made in advance has to be a tentative one, subject to revision on the spot as the class progresses. When one part of the plan needs more time, another part may be omitted; or it may be wise to find a good place to halt that day and carry on the work the next Sunday.

And do not hesitate to change the lengths of the units as given in your lesson materials. Perhaps some group has become much interested in a study of the way in which our Bible has come to us; perhaps they need to spend more time becoming acquainted with the missionary work of our church. In such cases, they may well spend more weeks on the unit than is given in the outline for the materials, using more of the suggested activities than would be possible in the briefer time. Or perhaps the pupils already have a good background on some unit subject; then that unit can be shortened or even omitted. When we feel free to do this, we do not worry if we do not "cover the material" in the time indicated in the book for each session. Instead, we spend our class time profitably by providing the time that is needed for thinking and planning and for doing things at the children's own pace.

3. *Plan each session carefully in advance.* Read all the ideas for the class session in your teacher's book, and then choose what seems most important for your class. The Judson Keystone Graded Courses provide more suggestions for each session than any one group can use. This makes it necessary for each teacher to choose the plans that are most needed by her group and best fitted for their use and those that will best help to achieve with them the purpose of that session. When we evaluate the importance of each activity in advance, we are not as apt to let the less important crowd out the more important.

4. *Watch for variety.* Plan so that there is variety in the session. The new, young teacher always started out with discussion, and never found time to get beyond it. Sometimes discussion may take most of the session; sometimes more time will be spent in making some object that records findings or that expresses something the group has learned. Sometimes there will be group study, at other times individual study. In some sessions the pupils need a planning period, and at others they need time to evaluate what they have done. The class

activities used in any one session will come in one order on one Sunday, and in a different order on another Sunday. Always the order in which activities occur will be one that helps thought and feeling to develop; we will never shift their order merely for novelty. The session procedures in the graded courses illustrate the possibilities for variety that is both interesting and valuable.

5. *Watch for balance.* We will not use all possible kinds of activities in any one Sunday, so we will need to remember that all groups should have study, discussion, work, worship, and fellowship during each unit. We will watch to see that over the course of a unit all these occur. Study and discussion are necessary for a growth of thought and feeling. The pupils' work helps them to record and remember what they learn and to live according to the ways about which they are learning. Worship (in the class this will usually consist of moments of informal worship) helps to link all that is done to the thought of God who should have part in all that we do. Fellowship should pervade all sessions, for the class should work and think and plan together for the good of the group and not for selfish purposes.

6. *Give the pupils a part.* In each session the pupils should be as active as the teacher. We waste class time when we teachers do all the studying and the thinking and the talking, while the pupils merely sit back and listen. The children should contribute ideas as well as questions. They should help to plan what the class will want to discover and do about certain subjects. They should feel responsible, along with the teacher, for making sure that plans are carried out. And the teacher must feel that they are responsible with her for class progress. Children, like adults, learn best when they are active in the process.

7. *Keep your session purpose in mind in class.* The purpose of the session must be kept in mind during the class time. In the most interested groups the discussion or study will often suggest to a pupil a train of thought that for him is important, but that does not contribute to the purpose of the session. At times his question or comment may be important enough for the group to turn aside from other plans and to substitute a new purpose for that session. Usually it will be wiser to give a brief answer, or to arrange to discuss it at another time. We need to have our purpose constantly in mind so that we can judge how to make the best use of our brief class time.

8. *Work together for adequate class time.* All the department workers need to co-operate to see that adequate time is provided for the class sessions, as well as for the part of the session when the whole department meets together. When extra things need to be done by the entire group together, it is usually the time already set aside for group activities that should be rearranged and not the class time that should be shortened. Sometimes a superintendent does not realize that the teachers need more time, until they talk to her about it or bring it up in a teacher's meeting.

9. *There may be need for extending the time.* There are several ways in which we can extend the time that the group spends together, when we realize that that is needed. Many teachers have never thought of the early moments of the session as part of the class time. Yet much can be done then in the way of working on an enterprise, preparing reports, discussing pictures, and the like. When the children have become interested in plans made in the class session, they will come early to carry them out. The teacher's main difficulty then is to get to church before they do!

In more and more churches, expanded sessions are being carried on because a need for them is recognized by children and their leaders when the class time is not sufficient for what all want to do. The expanded session may come after the Sunday school session, with a time spent in the church worship service and then meeting as a group. Or the group may decide to meet at another time on Sunday or during the week, in addition to the Sunday school session. When this business of learning how to be Christians becomes important to teachers and pupils, they find time for it, and they plan carefully for the best use of that time.

Child Labor

(Continued from page 23)

and then fall asleep at their desks the next day are unjustifiably wasting the taxpayers' money.

There are cases on record of children who work so late at night that they have time for only three or four hours of sleep before going to school the next morning; of truants hiding in bowling alleys, eating and sleeping under the "fatherly" supervision of the proprietor; of children between ten and thirteen capping strawberries in a cold-storage plant from three to seven in the morning. They only stopped then reluctantly because they had to eat breakfast before going to school!

There are very few people in the country today who actually approve of child labor as it was understood fifty years ago, when children of twelve or younger, whose small hands were "defter" than those of adults, manipulated the threads in our cotton mills. Where at the turn of the century illiterate little old men of ten, twelve or thirteen spent such long hours underground that they never saw the sun, we now have an eighteen-year minimum age limit for work in mines. The horror of the glass factory's "glory hole" passed with the enactment of those very eight-hour day and night work laws which are now being encroached upon in the name of patriotism and national defense.

With almost no exception, intelligent men and women object to child labor and are eager to maintain high and sane employment standards for their sons and daughters. The difficulty today is in maintaining those of our standards which are really important in the face of our overwhelming wartime obligations and our labor shortage.

What many people refuse to understand is that the present situation will not become any less critical when the war ends and the artificially engendered demand for young workers subsides. Unless we begin to strengthen and to reaffirm our child-labor laws, unless we work together to make them more consistent, logical and nation wide, there is great danger that as soon as the actual hostilities have ended we shall have an acute recurrence of the pre-war oversupply of adult labor. This will once again bring about the optimistic fallacy that child labor no longer exists. We must work swiftly to regain ground already lost if we are to resume the long march toward our ultimate

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Shy Little Mary

By BESS V. NESTER

Three Lions

MARY did not start in the Nursery Class until after her third birthday. The first morning her mother brought her it was a little late and the children were busy in various activities about the room. The superintendent quietly slipped from the group and approached the door where the mother stood with the curly-headed little girl clinging to her with both arms and her face hidden in her skirts. She introduced herself, learned the mother's name and, ignoring the child for the time, invited them to be seated near the door, away from the other children but where they could see all that was going on. At the superintendent's suggestion one of the children took a doll to their visitor, but when the doll was proffered, Mary turned her head and shrank away from the other child. The superintendent watched without seeming to do so and noticed that the mother kept trying to induce the child to join the group and that her urging finally resulted in bringing a flood of tears.

"Poor Mary!" she thought. "How are we going to get you away from your mother?" Before the children were dismissed she asked the mother to wait a few minutes and when they were alone she secured the information for the enrollment card and made some explanations about the Nursery Class. She arranged to visit in the home the following week and gave Mary an attractive folder containing the quarter's supply of the leaflet, *Nursery Stories*. Before they left she succeeded in bringing a shy smile to Mary's face and hoped that too much damage had not been done by the mother's attempts to break down her reserve on the first visit.

The superintendent realized that here was a real problem and a real challenge. She studied the situation carefully and planned what approach to make upon her first call, what suggestions she might be able to make and what she could expect to accomplish. As she watched the mother that first morning she suspected that she gained a satisfaction from Mary's clinging to her. She guessed that Mary had not been away from her mother much, if at all, and that she certainly was not used to other children. By the enrollment card she knew that Mary was an only child and that they had recently moved to the city.

She knew that there were many influences that might cause shyness in a child and that she must find out what had caused Mary's if she could hope to help her. Usually there is more than one factor in the home or outside which contributes to a child's shyness and sometimes these are not easily discovered. However, the superintendent was sure that if this was to be overcome in Mary, her parents' attitude toward the problem would have more to do with it than anything else. Some might think that Mary should remain at home until she was better adjusted before entering the Nursery Class, but the superintendent felt sure that in this case there was an opportunity for the church to help both the child and the parents.

She called one afternoon and found the little girl playing in the room where her mother was sewing. Immediately she stopped her play, and climbed into her mother's lap. She hid her face at the slightest attention from the visitor. The superintendent talked with the mother about her sewing and their former home and the church which they had attended. She learned that they had attended very few times since Mary was born and then always they had kept her with them during the services. The mother went on to explain she could never leave Mary with anyone because Mary cried until she made herself ill and that she never had had any playmates. Because the child was there, the teacher tried to shift the topic of conversation to some subject other than Mary, but failing in this, she decided to shorten her visit and come earlier some afternoon when Mary would be taking her nap. She left the leaflet, "A Message to Parents," invited the mother to the Nursery Mothers' Club the following week, and asked her to try to bring Mary early on Sunday so she could feel more at home before the other children arrived. The mother promised to do this and the teacher felt that she had accomplished at least three things by making the call: First, she knew more of Mary's environment, and that the home was attractive; second, Mary's mother was prone to excessive protectiveness and indulgence toward her little daughter and took pride in the fact that the child was not happy away from her; third, Mary would recognize her when she came to church school again and not feel quite so strange. She hoped that the mother would remember to bring Mary early enough so that she would not have to face a group upon arrival as she had the Sunday before.

During the week the superintendent talked with her helpers and they decided that it would be best to pay little attention to Mary for a while and to let the superintendent make most of the advances in friendliness. A shy child can be overcome with too much attention and sometimes the less said to him the sooner he will forget himself. He can be easily misunderstood by adults who try to draw him out of himself by teasing, laughing at him or asking questions, but who only succeed in making him more miserable. The poor little shy child will have all sorts of questions and comments put to him, such as, "What's the matter, does the cat have your tongue?" "I don't believe you know how to talk," "How old are you? What! a great big girl like you can't tell how old you are?" "Oh, you must be just a baby, since you can't talk!" "Where did you get those curls? May I have one? Let me cut one off." "There! see I have your nose! Now what are you going to do?" This sounds silly, but a great majority of adults are guilty of just such cruelty. Yet, most of them would be more careful if they knew what was happening to the sensitive soul of the child thus treated. The superintendent determined that she would protect Mary from as much of this as possible at the church school and would try to help the parents to counteract it at home through a better understanding of its effect on the child.

She went to the church unusually early the next Sunday and had everything ready when Mary and her mother

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The Beginner and Thanksgiving

By ESTHER FREIVOGEL

AS EACH THANKSGIVING DAY comes and goes, we want this season of the year to grow in meaning and value for the child. If the November units are rightly used, they should deepen the child's appreciation of God's love and care and result in real expressions of thanks to God.

The Spirit of Thanksgiving

Saying prayers of thanks is not enough. Right feeling is essential to true thanksgiving. In the weeks preceding Thanksgiving Day we must seek to awaken and deepen the child's appreciation of God's goodness in providing him with home, food, and family. Our task is far bigger than that of teaching a child to "say a prayer of thanks." To be sure, we want to help him to express his thanks in words but never at the expense of sincerity. An awed silence on the part of a child is more acceptable to God than words devoid of feeling. Someone has well said that prayer may be "the Spirit of God within us rejoicing in God and his goodness."

Awakening a Desire to Give Thanks

In a Beginner Department a desire to give thanks to God seldom can be awakened by having the children sit quietly on chairs and listen to the teacher talk throughout the entire session. They must see, and touch, and do, as well as listen, in order to appreciate. Will a child feel more like thanking God for beautiful autumn leaves after he has listened to a teacher describe them or after he has seen, touched and arranged them to help to make his room beautiful? Is talking about food enough, or will good pictures, spears of wheat and barley, and actual food help in awakening appreciation? Not everything that we want the child to appreciate can be brought into the Beginner Department; neither can everything be experienced in the limited time of a Sunday morning session. Guided conversation, in which the children recall and share their experiences, may deepen appreciation and lead to real thanksgiving.

Stories are a form of telling which not only imparts information and makes truths live, but which often stirs the emotions and awakens feelings of gratitude. Try to put yourself in the place of the little child as you read the story, "Homes for All" (first year) or "The New Dress" (second year). What feelings must the child have at the close of the story? If the story is told by a teacher who appreciates it herself, will he not have a deeper sense of gratitude for his home or his family? In the hands of a skillful teacher the story is an excellent means for awakening in children a desire to give thanks. We must avoid, however, leaning upon it to the exclusion of other means suggested above.

Ways of Giving Thanks

Prayers by the Teacher. Often little children have a glad feeling and are ready for prayer but they themselves are not conscious of it. A teacher who observes her children carefully is able to detect this and can lift their experience to the level of worship by expressing their thoughts and feelings in a simple prayer of thanks. On page 49 of your text (second year) this helpful suggestion is offered: "Let children think of some of the things for which they wish to thank God: homes, mothers, fathers, and all their loving care." The teacher then may use their suggestions in a short prayer of thanks.

Some teachers, particularly those who are working with little children for the first time, do not know what to say when they try to lead beginners in prayer. The prayers given on pages 53 and 57 of the second-year text suggest a form of prayer and vocabulary suited to beginners. Help also will be found in the inexpensive book, *Prayers for Little Children,* edited by Mary Alice Jones. As a teacher plans for a session, she should note the places where prayer by the teacher might fit in naturally, and should write down what she might say. This careful preparation will not make a teacher a slave to a plan, if she is truly interested in her children and their responses. Most people find it easier to adapt what they have thought out carefully than to think a thing through for the first time while in the midst of a teaching situation.

Spontaneous Prayers by the Children. The children's thanks to God should not always be voiced by the teacher. There are times when individual children can express their thanks in a few words. The following example may serve to illustrate a procedure for bringing this about. After conversation and play, dealing with the activities of people who must work so that we can have food, you may say, "Let us thank God for all of these helpers. Think of one special helper for whom you would like to say thank you to God. . . . When we bow our heads and close our eyes, you may each thank God for the helper you are thinking of."

KINDERGARTEN CHILDREN IN BAPTIST FELLOWSHIP HOUSE, OMAHA, NEB.

There may be a murmur of many prayers being said at the same time, or the children may of their own accord take turns. When the last thank-you has been heard, the teacher may end the prayer by saying: "We are glad, dear God, for all friendly workers who help to give us food. Amen."

Memorized Prayers. A good illustration of the use of a short prayer of thanks from the Bible (Psalm 75: 1) is given on page 62 of the teacher's text for the second year. This is an excellent prayer for use during the Thanksgiving season and should not be limited to this one session. To be used in this way as a prayer response it must be known by the children. It is also a suitable thanksgiving grace.

In our desire to get away from memorized prayers mechanically repeated we have tended to swing too far to the other extreme. Because of their beauty of form and wording, carefully chosen prayers used in meaningful situations will help to enrich the child's prayer life. The following prayers from *Prayers for Little Children* will be found of value in connection with the November units: "Thank You, God" (p. 29) and "A Thank-You Prayer for Thoughts and Things" (p. 42). Parents will be grateful for copies of the prayers used with the children.

Songs of Thanksgiving. Go through your entire unit and list the songs of this character to which reference is made. Do your children know any of them? Do not try to teach them all during this unit. A prayer song must be well known if the children are to express their thoughts and feelings through it. Choose the one which you think best suits the needs of your boys and girls.

Giving Thanks by Doing. Words of thanks to God without behavior that expresses appreciation for his gifts and care mean nothing. Little children should eat without whining the foods that are good for them. They should do cheerfully what they can to help at home. They can show their appreciation by sharing what they have with others. In communities where families have victory gardens home canned foods may be shared. This will mean a great deal to children who have helped with the gardens and canning. The food needs of our country are not as great as are those of countries devastated by war. Gifts of money may be brought to help to buy food for people in other parts of the world. To achieve any of these ends with little children, the cooperation of parents and church school workers is necessary.

Shy Little Mary

(Concluded from page 28)

arrived. As they came in she greeted them with a friendly "Good morning" and led them to the doll corner. She offered a chair to the mother and then sat upon the floor and began to dress a doll and talk to it instead of to Mary. When it was dressed, she said, "Now, Dollie, you are ready for church. We will walk this way and stop for Mary." Walking the doll across the floor she set it in a chair by the little girl. Mary watched every movement but did not budge from her mother's lap, who urged her to get down and play, and when the teacher put the doll in the chair, she said, "Shame on you! Why don't you take the doll the nice lady dressed for you?" Parents can be greater problems than the children! No more attention was paid to Mary until she started home. Then she was invited to come again.

The next week another call was made and pamphlets with the nursery book were left for the parents to read. Mary was taking her nap as the superintendent had hoped and she had a long talk with the mother. She explained how she hoped to make Mary's experiences at the church school happy ones, and that she would like to help her to learn to be happy away from her mother. She asked her to keep herself in the background as much as possible, and suggested that she refrain from talking to Mary unless necessary, leaving it all to the teachers. This required much tact on the superintendent's part, but she convinced the mother that it would be the best thing for Mary. From then on she co-operated more and more with what the teachers tried to do.

Finally Mary's mother began attending the Mothers' Club and at one session "The Shy Child" was discussed by an authority on child training. This proved to be quite helpful.

Mary remained a quiet and reserved child but at last she began to take some initiative in play and to pay less and less attention to her mother who now sat in another room. Mary often went to the door to see if she was still there and at last one Sunday consented to stay alone when her mother explained that she would like to go to her class in another room. She took Mary to see where she would be and explained that she would come for Mary as soon as they were through, then left her contentedly playing in the doll corner. This change in Mary had taken time, patience and understanding, and it would not have been accomplished had not the mother's attitude changed also!

Why Story Papers?

(Concluded from page 25)

carrying out class activities as well as for individual work.

In November two stories appear which supplement the emphasis of the three church units in use during this month. These stories are called "Ruth's New Church Friends" and "Other Friends Ruth Found." One of the covers this month pictures a group in a trailer camp at worship, another feature that supplements the three units on the church. Two other covers are reproductions in black and white of two of the new series of colored pictures, "Children and Their Homes Around the World." There is a story about each picture, written by Nina Millen. Three others of this series appear through the month of December and continue an important missionary emphasis. The November and December issues include seasonal material.

The serial story that began in *Juniors* in October is called "The House with the Winking Eye." It is a story of one of the many "uprooted families" who have had to move because of war conditions, and therefore it presents a situation familiar to many of our juniors. During this month and the two following months there runs a series of articles presenting the Lord's Prayer in Russian, Spanish, Chinese, Japanese and German. These articles will fit in well with the Bible units used in October and with the general church and missionary emphasis of the November graded lessons. A picture page in October, "Children of All Lands Are Very Much Alike," again emphasizes world friendship.

The Junior Society unit for November is a study of our American Indian missionary work.

The Christmas and Thanksgiving seasons find large emphasis through November and December in both stories and poetry. There are also suggestions for making things, including another design for a Christmas card which may be added to those in the Resource Material for Course V, Part 1.

The series of Bible stories in pictures appearing throughout this quarter deals with the life of Joseph. This material is popular with the juniors because it brings to life the stories they have heard and read, by filling in the scenes and conversation as it may have happened. Many juniors save these pages to make into books to keep or to give away.

Resources such as those sketched here are available throughout the year. Let's make sure that at least once a week every child has a carefully balanced diet of wholesome reading material.

Primary Worship Suggestions

Our Church and Its Work

By MARGARET S. WARD

DURING THE MONTH of November the children in all three grades will be having units on different aspects of church life. The purpose of the planned worship this month will be to help the children to have a new understanding and appreciation of their own church and the way in which it co-operates with other churches to carry on Jesus' work. This understanding and appreciation will find expression both in worship and in service.

Pictures of the local church and its leaders and of the work churches do will be appropriate for Sessions 1, 2 and 3.

The third Sunday in the month precedes Thanksgiving Day. Many churches minister to those in need at this season. The children are often asked to help, and this will provide a splendid opportunity for them to share in the work of their church. The children's gifts may be presented and dedicated during the worship of Session 4.

Songs about the church and its work that do not appear in the two books mentioned will be found in the story leaflets for the children.

1. Work to Be Done

Today we shall try to help the children to look at some of the needs that churches can help to meet. For the worship center use russet or golden brown velvet or other rich fabric to cover the table and wall. A lovely picture of the children's own church is preferable, although a picture of any church could be used.

QUIET MUSIC: "Chimes."[1,2] "What does this music make you think of? Did you hear the bells or chimes of our church ringing as you came to church this morning? What might they have been saying? I like to think that they were calling us to worship God. 'O come and let us worship, O come and let us worship.'"

CALL TO WORSHIP: "O Come and Let Us Worship"[1,2]

CONVERSATION: "Here is a lovely picture of our church. Did you know that many people are glad we have our church? We have been learning songs which tell why we are glad to come to church."

SONGS: "Our Dear Church"[1] or Leaflet 6, Year III. Sung or led by the third-year children. "Our Church," Leaflet 5, Year II. The second-year children may be ready to sing this song for the department.

SCRIPTURE: "The Bible tells us that 'We are God's fellow-workers' (1 Cor. 3:9). Our church is not only for worship. Every church has work to do. Many people love our church because here they can work to help others. They want to help others because they are true followers of Jesus."

STORY: "The Work Our Church Has to Do." The leader should discover some facts about the specific work the local church has to do and weave them into an interesting story to tell to the children. Every church will do these or similar things: help to provide food, clothing, fuel for those in need; call on the sick or send cards; give money to help other churches, missions, missionaries; make bandages for the Red Cross; sew gowns or baby clothes for hospitals or the Visiting Nurse Association; mend clothes for the Children's Home; can fruits and vegetables for hospitals or homes; pack Thanksgiving baskets; teach or lead community clubs; provide playgrounds. Doing all this work is one way people show their love for God.

SONG: "In the Father's House."[1] "We think of our church as the Father's House."

PRAYER: "Dear God, we thank you for our church. We are glad people can worship here. We are glad our church has work to do to help people. Amen."

SONG: "Thy Work, O God, Needs Many Hands"[1]

OFFERING

2. Friends Who Help

Through the worship today we shall try to help the children to become better acquainted with helpers in their own church and other church officials in the community, state, or country. Pictures of these helpers may be used in the worship center with a picture of the children's church.

OPENING SCRIPTURE: Read 1 Corinthians 3:9*a*. "We are God's fellow-workers." "Our church is a place where many people help. As we listen to our church-bell music today, let us think of helpers in our church whom we all know."

QUIET MUSIC: "Chimes"[1,2]

CONVERSATION: "I am thinking of one helper in our church. He preaches every Sunday. Carol, can you tell us his name?" (The minister.) "I am thinking of another helper. He has charge of our Sunday school. Raymond, do you know his name?" (The superintendent

SUNDAY SCHOOL FOR CHILDREN OF KAISER SHIPYARD WORKERS

of the church school.) "I am thinking of another helper. He keeps our church clean. What is his name, Virginia?" (The sexton or janitor.) Describe other familiar church friends in the same way. The first-year children played this game two weeks ago in their class. Today they may be ready to show the poster they are making on "Our Church Friends."

ENJOYING A POEM: "My Friendly Church." Year I, Part 1, Teacher's Textbook, page 75. This poem was used by the first-year children last week. They may be asked to share it in today's worship.

SONG: "This Is Our Father's House"[2] may be sung as preparation for prayer.

PRAYER: "O God, we thank you for all these helpers in our church. Help us to think of them as our friends. Amen."

STORY: "There are many, many other friends who help our church and other churches. Some friends live and work in our own city or town." (Community helpers.) "Some live and work in places far away." Mention cities like New York, Chicago and Philadelphia, where state and national church officials work. "We like to know who these people are because they help our church and other churches to work together and to do their work well." Continue the story, mentioning names of some church officials and describing briefly the work they do. Recall any recent visit made by one of these workers.

PRAYER: "O God, we thank you for all these other church helpers. Help us to think of them as our friends too. Amen."

DRAMATIZATION: "A Boy Who Helped in Church." Presented by the second-year children.

OFFERING

SONG: "Thy Work, O God, Needs Many Hands"[1]

3. Working Together

Today let us help the children to learn more about the work churches do together to make the community better.

QUIET MUSIC: "Chimes."[1,2] "Our church-bell music helps us to think of coming to church to worship and to work for others. As we listen, let us think of all the churches where people are coming to worship and to work today."

CALL TO WORSHIP led by first-year children:

I was glad when they said unto me,
Let us go unto the house of the Lord.
—Ps. 122: 1

SONG: "In the Father's House"[1] or "Our Church," Leaflet 5, Year II

SCRIPTURE: "In the Bible we have learned that God wants us to work together with him. Shall we say these words together? 'We are God's fellow-workers' " (1 Cor. 3: 9). "Some work is too big for one church to do alone. Many churches work together to do it."

PICTURE STORY: With the help of pictures, the leader may tell the children a story of work being done by churches working together: distributing Thanksgiving and Christmas baskets; visiting nurse work; baby clinic; day nursery; community chest, United Charities. The churches work together to promote such organizations and projects, they provide workers for them, and they contribute to them. Perhaps the children in the third-year group would like to arrange to have a welfare worker from the community come and tell the whole department of ways churches help them.

SONG: "Thy Work, O God, Needs Many Hands."[1] "When we bring our gifts each Sunday we are working together, too."

OFFERING

SILENT PRAYER: "Let us think quietly about all the work our churches are doing to help people. Let us ask God to help these churches and their leaders to do their work well."

RESPONSE: "This Is Our Father's House"[2]

4. We Have a Part

Today we shall plan a service of thanksgiving and dedication for the gifts the children have brought as their part in the work of the church for needy people. In the worship center fruits and grain may be arranged artistically, and the "stained-glass" windows made by the second-year group may be used or a Thanksgiving picture.

QUIET MUSIC: "Chimes"[1,2]

CALL TO WORSHIP: "Our church-bell music is calling us to worship God. Let us ask our third-year children to lead us to our place of worship with the song the people used many years ago when they went to the Temple or to their synagogues."

PROCESSIONAL SONG: "Enter Into His Gates with Thanksgiving"[1,2]

■

Give Thanks and Pray

By Frances McKinnon Morton

Our Father gives us gracious days
Through every season of the year,
But adds such life and color bright
To autumn's harvest days of cheer
That now it well becomes us all
To set aside a special day
For giving thanks, for singing praise,
And taking time to kneel and pray.

RESPONSE:

I was glad when they said unto me,
Let us go unto the house of the Lord.
—Ps. 122: 1

SONG: "Children's Thanksgiving"[1] or "Thanksgiving Time Has Come"[2]

A PSALM OF THANKSGIVING: Psalm 100, led by or recited by third-year children

CONVERSATION: "We have been thinking of our church and other churches and how we work together to help people. What has our church planned to do on Thanksgiving Day this year? What is our part in the work of our church? Let us sing our song about helping in God's work."

SONG: "Thy Work, O God, Needs Many Hands"[1]

THE OFFERING VERSE: Psalm 96: 8*b* (recited by second-year children)

THE THANKSGIVING OFFERING: The pianist may play while the children bring their gifts to the front of the room and place them in the worship center or on a small table near by. It would be splendid if one member of the church committee responsible for distributing the baskets could be present to receive the children's gifts.

PREPARATION FOR PRAYER: Psalm 107: 1*a* (recited by first-year children)

A LITANY OF PRAISE: The one composed by the second-year children, or the following may be used.

For all your gifts at harvesttime, vegetables from the ground, fruits from the trees, and grain from the fields,
We thank thee, O Lord.
For our church and its helpers who are our friends,
We thank thee, O Lord.
For the work churches do together to help other people,
We thank thee, O Lord.
For this chance to have a part in the work of our church this Thanksgiving,
We thank thee, O Lord.

RESPONSE: "We Praise and Thank Thee"[1]

STORY: "A Long-Ago Thanksgiving," retold by a first-year child or the teacher. See Year I, Part 1, Teacher's Textbook, page 78; "Neighbors Across the Street," Year I, Part 1, Teacher's Textbook, page 81; "How Four Children Helped," Year III, Part 1, Teacher's Textbook, page 107.

SONG: "Our Dear Church"[1] or Leaflet 6, Year III and "Our Church," Leaflet 5, Year II.

[1] *Primary Music and Worship.*
[2] *Worship and Conduct Songs.*

J. Elliott Finlay

Junior Worship Suggestions

How Churches Work Together

By DORIS CLORE DEMAREE

NOVEMBER is the month for prayers and hymns of thanks in all our churches. It also is the month when, perhaps more than any other time, we express this appreciation concretely through gifts to the needy. Each one of our junior classes is studying some phase of the work carried on for others by our Baptist churches. Many class groups will plan to show their interest and desire to help with this work by giving gifts of money, service or possessions.

Our worship suggestions this month recognize these interests and activities and are planned to help the juniors to feel themselves a real part of their church as it joins with other churches in carrying on the work of Baptists and to lead them into a greater knowledge of and enthusiastic support of the particular phases of work emphasized in their class studies.

If you are not too familiar with the program of work of the Northern Baptist Convention and your own State Baptist Convention you will want to learn as much about them as you can. Study the informational and story material contained in the Judson Keystone Graded Courses for juniors. Consult your minister. If you have a copy of *A Book of Remembrance, 1944* or back copies of *Missions* and BAPTIST LEADER they will be excellent enrichment material for you, your teachers and the juniors.

This month use fall flowers and berries in your worship center. *The Angelus,* by Millet, is an excellent picture for use on the wall or screen back of the table or on an easel upon the table. A copy is available in the "Resource Materials," Course IV, Part 3. Early arrivals may help to plan and arrange the worship center or a special committee of juniors may be appointed for this purpose. Help them to understand that the worship center must help the other juniors to think of God and to worship him through the theme chosen for that Sunday. As they plan they may decide to use instead of the picture a poster, a panel or a frieze that a class has made. Do not use both at the same time.

If the classes have made gifts as a result of their study or have brought a special gift of money they may bring them together for dedication on the last Sunday of the month.

All hymns are from *Hymns for Junior Worship.*

1. Work to Be Done

PREPARATION FOR WORSHIP: Have a large piece of wallpaper thumbtacked to the bulletin board or have a blackboard ready for use. Quickly and in a rough form help the juniors to block out their immediate neighborhood. Place the church in the center. On the streets or roads leading from it locate the homes with tiny squares. If the occupants attend your church, color the square one color, another color if they attend a different church, but leave uncolored any that do not attend church anywhere.

CALL TO WORSHIP: Psalm 122: 1

HYMN OF PRAISE: "This Is My Father's World"

OFFERING SERVICE: Hymn of Dedication, "Doxology"

FROM THE BIBLE: Psalm 111: 1-4*a* (Read in unison by the juniors)

CONVERSATION about the works of God. "What works of God do you like best to think about or remember? Do you believe that all people think about God? Why not? Do you think there are people in our own neighborhood who do not know or think about God?" Discuss the discoveries made as the juniors planned the map of their community. Did they discover any needs of their own community? Do they suppose that there are other neighborhoods with similar needs? "What does this tell us about the work that our churches need to do? Do you know of other work that needs to be done in other places? Other lands?"

STORY: Tell the story of Sammy as found on page 105 of *A Book of Remembrance, 1944,* the story of work among the Nevada Indians on page 153 of the same book, one of the unused stories from the Junior Graded Lessons for this month, or a similar story.

HYMN: "Our Church" (This hymn very graphically describes the work our church is doing for others)

PRAYER:

"Our Father,
We have discovered
There is much work to be done for others.
We are glad that our church
Has a part in this work.
We are glad that boys and girls can help.
May we never forget
To do our part. Amen."

2. Friends Who Help

PREPARATION FOR WORSHIP: Soft music of first hymn

CALL TO WORSHIP: Psalm 96: 1-3

HYMN: "Holy! Holy! Holy! Lord God Almighty"

FROM THE BIBLE: Psalm 95: 1-6*a* (Read in unison by the juniors)

LEADER: "As we come to worship God we are thankful for many things, for the beauty of the earth which he has made, for the beauty of the earth

that says to each of us, 'God loves his children, everyone.' "

HYMN: "For the Beauty of the Earth" (close with stanza beginning "For the joy of human love")

LEADER: "Today we are especially thankful for these church friends of ours who are helping to do the work we discovered last Sunday needed to be done. Do you know any of them?"

NAMING OF WORKERS: The juniors should be able to name some workers from information gathered in class study. You can help them to think of others. These may include state and national workers, local workers and missionary workers who have gone to other lands.

LEADER: "These workers for whom we are glad can be named by each one of us. There are many other workers in our own land and other lands who are helping but whose names we do not know. Miss _____ will tell us about one such group."

STORY: "The Neighborhood Workers"

The minister, Mr. Smith, was worried. He was worried about all the boys and girls in Smithtown who were not going to Sunday school. In fact he was so worried about them that he called a meeting of the fathers and mothers and uncles and aunts and grandfathers and grandmothers of the boys and girls who were going to Sunday school.

"Friends," he said, "your own boys and girls and nephews and nieces and grandsons and granddaughters are going to Sunday school. They are learning many things. They are learning Bible stories and verses. They are learning to sing hymns and to pray. They are learning to live as followers of Jesus. And we are glad. But in our town there are many other boys and girls who do not know any of these things. They do not go to Sunday school. We must do something about them."

And when all the heads were nodding up and down in agreement he told them about a plan that had been told to him. It was a plan for Bible Story Hour Programs.[1] Baptist church friends had thought it all out. When he had told them all about the plan they said to one another, "It is a good plan. We must make this plan work in our own town."

Mr. Smith ordered the supplies and Mrs. Smith took down the name of everyone who would help. There were the people who would open their homes to the boys and girls one day each week. There were the people who would visit the homes and say to the boys and girls, "Mrs. Brown wants you to come to her house every Friday afternoon at four o'clock for a Bible Story Hour program." And there were the people who would tell the stories and teach the hymns and help the boys and girls to make things. Oh, it took many, many names of people of the church who were willing to work.

But everyone was interested and wanted to do his part and so Mrs. Smith soon had enough names. At last the day came for the first program. Exactly at four o'clock the boys and girls began to pour into the homes where they had been invited to come. They sat around on the floor. The leader told them an interesting Bible story. They learned a verse from the Bible and they sang some favorite hymns. Then they worked with their hands. What an interesting time they had!

"Is this like Sunday school?" some of the boys and girls said. And then the boys and girls who had been going to Sunday school said, "Come and see!"

What do you think happened? By the time the five Bible Story Hour programs were finished almost every boy and girl in Smithtown was going to Sunday school and all because a lot of people whose names we don't know went to work.

LEADER: "These friends of ours help to carry on the work of our church. Our church must help with this work. One of the ways we can help is through our offerings—offerings for the work of our church here at home, offerings for the work of our church in other lands."

OFFERING: Hymn of Dedication, "Our Gifts We Share"

HYMN: "Our Church"

PRAYER

3. Working Together

PREPARATION FOR WORSHIP: Soft music of first hymn

CALL TO WORSHIP: Psalm 96: 1-3 (by a junior boy)

HYMN: "For the Beauty of the Earth"

LEADER: "Jesus talked a great deal to his friends about working. They learned that Jesus thought work very important and so they talked about work, too. In Paul's first letter to the people of Corinth he spoke about work. _____ will read his words."

FROM THE BIBLE: 1 Corinthians 3: 9-10; 4: 2 (by a junior who reads well)

LEADER: "Jesus and his friends not only talked about work but they also worked hard and well. Often Jesus is spoken of as the 'Master Workman.' "

HYMN: "O Master Workman of the Race"

TALK: "Working Together." Tell how people work together within your own local church, how the churches of your state work together in your State Baptist Convention and then how the churches of the nation work together through the Northern Baptist Convention. A good resumé of the way the Northern Baptist Convention works is found on page 8 of *A Book of Remembrance, 1944.*

OFFERING: Hymn of Dedication, "Our Gifts We Share"

PRAYER:

"Our Father, the Father of all boys and girls,
We are glad that churches can work together.
We are glad that boys and girls can help.
We are glad for the things that our money can do.
Help us to work hard to earn money for this cause.
Help us to do without things
So that we can save more money
To share in this work. Amen."

4. Praise to God and Thanks We Bring

PREPARATION FOR WORSHIP: Soft music of first hymn

CALL TO WORSHIP: Psalm 118: 1

LEADER: "At Thanksgiving time we think more than ever of the loving-kindness of God. We have special services of worship and thanksgiving. We say to everyone, 'Come, ye thankful people, sing songs of thanksgiving.' "

HYMN: "Come, Ye Thankful People"

FROM THE BIBLE: Psalm 100 (recited or read reverently in unison)

HYMN: "We Plow the Fields and Scatter"

LITANY OF THANKSGIVING[2]

Juniors:
Sing unto the Lord,
Sing praises unto him,
Sing unto the Lord songs of thanksgiving.

Reader:
For blue skies and scudding clouds,
For bird song and rushing waters,
For flowers of crimson and gold,
Deep lakes and high mountains,
For all of God's beautiful, wonderful world.

Juniors:
Sing unto the Lord,
Sing praises unto him,
Sing unto the Lord songs of thanksgiving.

Reader:
For food and for clothes,

(Please turn to page 37)

[1] This plan is a part of the "Winning the Children for Christ" program, sponsored by the Council on Christian Education. For information see BAPTIST LEADER for September, 1944, or write to Miss Lois Blankenship, The American Baptist Publication Society.

[2] From "Followers of Jesus," by Doris Clore Demaree.

Indians Help Build America[1]

By MABEL NIEDERMEYER

INTRODUCTION

Purpose and Scope

This is a four-session unit of study on the general home missionary theme, "The American Indian." It is prepared for the purpose of guiding junior boys and girls into a knowledge of American Indian life today and the work which the church is doing among this group of Americans.

The Juniors and This Study

For most juniors this will not be their first study on the Indian-Americans. The social science courses in public schools contain units of work in this area which provide for a study of the home life and customs and the contributions of the Indian-Americans to our lives. The Judson Keystone Graded Courses for primary and junior children also carry information about the church and its program of work among the Indians.

Junior boys and girls have gained knowledge of the Indian-Americans from other sources as well. Some of them may have had personal contact with Indians; and most juniors have seen pictures of Indian life in the movies or in magazines. The juniors may hold some false ideas concerning Indian life today. If their visits to a reservation or the movies which they have seen have presented the Indian taking part in one of the ceremonial dances, they may believe that such practices are the usual occurrence among all Indians today, whereas many Indian groups only indulge in them for the entertainment of tourists or as a demonstration of their earlier mode of life.

Some juniors are the proud possessors of Indian relics of an earlier day, while others may have pieces of Indian art or craft work of their own or in their homes.

The Objectives for This Unit of Study

With the experiences of your juniors in mind, this study should bring about the following results in their lives:

1. A deepening of their belief that God is the loving Father of all peoples.
2. An appreciation of the creative abilities of the American Indians.
3. An understanding and knowledge of the life and customs of the Indians today and an appreciation of their place in the life of our country.
4. A knowledge and appreciation of the missionary program of their church among Indians.

The Development of This Unit of Study

This unit of work will be developed through Bible study, worship, research, study and report of Indian life today, discovery and report of our church missionary work among the Indians, experimentation in the making of works of art in which the Indians excel, map study, and the making and sending of gifts or an offering of money to one or more of our Indian mission fields. Learning and playing an Indian game or two also is suggested as an additional activity. If Indian art objects can be secured for your examination and appreciation in connection with this unit, an exhibit of such articles may be built up during this study. Another possibility would be to have a visiting speaker meet with your juniors—one who has had firsthand contact with one or more of the Indian tribes in the United States and thus is qualified to speak to you about them and to answer questions which the juniors may plan to ask him.

The session plans also call for the use of the map, "Indians in the U.S.A." This not only is to be studied of itself, but will serve as the pattern for a map to be made by the juniors showing the location and nature of work carried on in your home mission churches and institutions among the American Indians. This may be secured from the Department of Missionary Education, 152 Madison Avenue, New York 16, N. Y., for 25 cents. Order it now.

Books for Your Reading

Twentieth Century Indians, by Frances Cooke Macgregor

As Long as the Grass Shall Grow, by Oliver LaFarge

Our Indians, by A. Hyatt Verrill

The Indian in American Life, by G. E. E. Lindquist

Speaking of Indians, by Ella C. Deloria

Magazines and Pamphlets

Indians at Work, published monthly by the Office of Indian Affairs, U. S. Department of the Interior, Chicago, Ill., and sample copies free.

Indians, Yesterday and Today, published by the Educational Division, Office of Indian Affairs, Chicago, Ill. Price, 15 cents.

The National Geographic Magazine, November, 1940. Article, "Indian Tribes of Navajo Land."

Information About Baptist Indian Missions

"This Year Among the American Indians," packet available from the Department of Missionary Education. Price, 15 cents.

"God Is Love," picture sheet also available from the Department of Missionary Education. Price, 5 cents.

Send to the Woman's American Baptist Home Mission Society, 152 Madison Avenue, New York 16, and the American Baptist Home Mission Society, 212 Fifth Avenue, New York 10, for additional informational materials about our work among the Indian-Americans.

Missions. Look for articles, pictures and news about our Indian missions in this magazine.

Teacher's Textbook, Judson Keystone Course III, Part 2. Contains a five-session unit of study and work on Baptist home missions among the Indian-Americans.

Teacher's Textbook, Judson Keystone Course VI, Part 1. The unit of work, "Our Church at Work at Home," contains one session based on our work in the Murrow Indian Orphans' Home in Bacone, Okla.

Books for Children's Reading

In My Mother's House, by Ann Nolan Clark.

Little Eagle, a Navajo Boy, by Armstrong Perry.

Peter of the Mesa, by Florence Crannell Means.

Hoshki the Navajo, by Florence Hayes.

Session 1. November 5

BECOMING ACQUAINTED WITH THE INDIAN-AMERICANS

This session should arouse the interest of your juniors in a study of the Indian-Americans and should correct some of the false ideas that may be held by some of the members of your group.

Your juniors may think they know a great deal about the Indian-Americans. And indeed they may. The suggestion that they write down one fact which they know about these peoples will help you to discover what they know and believe to be important. If false statements have been made, suggest that you hold them in reserve until you study more about them, telling the child who made the statement to see what he can discover about that particular phase of Indian life.

[1] Prepared from outlines copyrighted by the International Council of Religious Education.

Become familiar with the children's materials found in the October 29th issue of *Juniors,* and get an advance copy of the November 5th issue which contains more information about the activities. Be ready to help the juniors who will make the reports, and especially the one who will make the chart about your mission work among the Indians. Or, if you wish, you give that report, calling upon a junior to locate the mission areas on the map as you do so.

Your own background reading will qualify you to answer questions that may be asked and to add to any statements which the juniors may make. If you are unable to answer a question or to tell the child where he may find the answer, suggest that you try to discover the truth about the matter before your next meeting.

You will be responsible for securing pictures and books on Indian-American life. *Peter of the Mesa,* by Florence Crannell Means, should be available for your juniors to read.

Session Outline

INTRODUCING THE UNIT: Junior leader
DISCUSSION AND MAP STUDY
REPORTS: Given by juniors
1. American Indians of Today
2. Indian Homes and Home Life
3. Our Church at Work Among the Indians

WORK PERIOD: Choosing and planning work to do (see *Juniors*)
QUIET MUSIC
HYMN: "This Is My Father's World"
SCRIPTURE READING: Malachi 2: 10*a*; Ephesians 4: 6*a*
STORY: "We Want the Book of Heaven." Told by junior or adult leader
PRAYER
OFFERING SERVICE
CLOSING HYMN: "Lead On, O King Eternal"

Session 2. November 12

OUR CHURCH HELPS THE INDIAN-AMERICANS

Your purpose today will be to guide your juniors into a more thorough knowledge and appreciation of your Indian mission churches at work and to a feeling of admiration for the Indians' skill in producing beauty for us to use and enjoy.

Bring books, pictures, or objects of Indian art to your meeting for the children to see and enjoy. As you guide the juniors into an appreciation of the creative ability of the Indians, look upon their ability and skill as gifts that God has given them to share with others so that life may be richer for all of us.

Note that you are to lead the discussion of your church program among the Indians. It may be well to list on the blackboard the various types of services rendered. Help your juniors to see that all of these activities have distinct Christian value.

It will be well for you to experiment in making samples of the art work which the children will begin today.

Session Outline

GROUP CONVERSATION AND BOOK REVIEW
INTRODUCING THE REPORTS: By junior leader
DRAMATIZED REPORT OF VISITS: By juniors
DISCUSSION OF MISSIONARY PROGRAM: Led by adult counselor
CALL TO WORSHIP: Malachi 2: 10*a*; Ephesians 4: 6*a*
HYMN: "Holy, Holy, Holy"
SCRIPTURE READING: Romans 10: 12-15
PRAYER: Thanksgiving for heroic missionary leaders
OFFERTORY SERVICE
HYMN: "Lead On, O King Eternal"
WORK PERIOD: Begin work on Indian crafts

Session 3. November 19

OUR CHURCH WORKS WITH OTHER CHURCHES

Through this study the juniors should learn of the work for Indians that churches do together through the Home Missions Council of North America.

Information about the work of the Home Missions Council is given in the children's materials. The junior leader should be ready to report what your own church has done in the way of service gifts, offerings, or their regular giving to the home missionary program of your church. You will need to help him to secure that information from your pastor or through your church officers.

Be ready to guide the juniors in their evaluation of the study thus far. Is a speaker available for your closing meeting? If so, plan with the juniors what they want to know from this visitor, and guide them in preparing for their interview.

Session Outline

WORK PERIOD: Making objects of Indian craft
SHARING PERIOD
STUDY PERIOD:
1. Directors of Religious Education in Government Schools
2. Training Indian Leaders in Cook Christian Training School
3. Helping Through the World Day of Prayer

MAP WORK
REPORT: "What Our Own Church Is Doing," by junior leader
CALL TO WORSHIP
HYMN: "O Worship the King"
SCRIPTURE READING: 1 John 4: 7-13
STORY: "A Memorial to a Missionary Among the Indians," by a junior
PRAYER
HYMN: "In Christ There Is No East or West"
OFFERTORY SERVICE: As before
EVALUATION PERIOD

Session 4. November 26

WORKING FOR A BRIGHTER FUTURE

This session will acquaint the juniors with the program of work that is carried on in Bacone College and the Murrow Indian Orphans' Home. A brighter future for the Indians rests partly upon the opportunity for an education and the chance to live a normal, useful life. This Bacone seeks to offer.

Be ready to welcome your visitor and see that he becomes acquainted with the work the children have been doing.

If your juniors have time and wish to do so, they may write their own litany of dedication instead of using the one included in the session plans.

Session Outline

WORK AND SHARING PERIOD
INTERVIEW WITH VISITING SPEAKER: (If one is available)
REPORTS: Bacone College and Murrow Indian Orphans' Home. By juniors
DISCUSSION OF WORK PRESENTED AND SUMMING UP OF STUDY: Group
CALL TO WORSHIP
HYMN: "Come, Thou Almighty King"
MEDITATION: Based on Hebrews 11: 1-40. (By adult counselor)

In one of Paul's letters to the Hebrews he speaks to them about the men of faith who have been the leaders of their people. He tells them about Abraham who was willing to sacrifice his son because he believed that was what God wanted him to do. He speaks of Moses who became the leader of his people when they were slaves in Egypt. He mentions David and Samuel and the prophets who ruled over the Hebrews or kept before them the love of God and their need for worshiping him. All of these, he says, did their deeds because of their faith in God. Then he adds a little note about ourselves at the very last of the chapter. Listen to what he says, "That apart from us they should not be made perfect."

Could Paul be saying that the deeds which these men and women of faith did long ago were in vain unless we continue to live and work in the same spirit? They began to build the kingdom of God long years ago. Others have helped to build it since that time. Dr. and Mrs. Marcus Whitman, Miss Lillian Corwin and others who have been our missionaries to the Indians have carried on the work because they believed in God's love and wanted to share it with others. But they could go only so far. The missionaries and Christian Indians today are helping as they helped. And we must help, too, if this work is to go forward. We must help to send workers among the Indians and perhaps become Christian workers among them ourselves later. We also must help by trying to understand these Indian friends of ours, and helping other people to understand them, too. We cannot let the work which our church is doing come to an end.

PRAYER

DEDICATION OF MONEY OFFERINGS AND GIFTS

PREPARING GIFT BOX FOR MAILING

CLOSING HYMN OR PRAYER

Child Labor

(Concluded from page 27)

goal, which is to free American children from the threat of exploitation and to make them more fit for full participation in our democratic life.

Even the best of our child-labor laws need to be re-evaluated. A sixteen-year law, to provide maximum benefit to the child, must be supported by an educational program which meets his needs. Weaker laws must be brought up to generally accepted standards, but something more than legislation is needed to remove prejudices as deep-seated and illogical as those which have kept the "need" clause in such child-labor laws. This clause permits children to leave school before they are fourteen, if they are considered indispensable as family bread earners. A careful distinction must certainly be drawn between exemptions from child-labor restrictions for agriculture or housework on the home farm or in the home, and for industrialized agriculture or long hours of slavery by young girls in the homes of other people. These issues may seem a little laughable now when a shortage of farm or houseworkers has sent wages soaring, but wartime conditions will pass quickly and when they are over we shall have a generation which has grown up to think that it can earn phenomenal wages without training or skill, that it can change from job to job capriciously, and that it can spend money at will. Boys of fourteen sometimes make as much as seventy-five cents an hour. With overtime, sixteen-year-olds can make anywhere from $35 to $50 as unskilled workers. Many boys and girls on their first jobs are already earning more than their fathers can expect to earn after the war.

Worst of all, many of these youngsters have been sacrificing their schooling for unskilled jobs, which will end when the war ends. Many who consider themselves grown-up wage earners continue to be emotionally immature and unstable. Some are probably delinquent.

Our schools can, if they will, be our most significant fighters against child labor in the postwar world. Interestingly enough the problem of child-labor legislation in this country was first approached from the angle of education. In 1813 Connecticut required that children in factories should be instructed in reading, writing and arithmetic. It was not until 1842 that Massachusetts and Connecticut prescribed a ten-hour day of labor for children under twelve and fourteen respectively, and not until 1848 that Pennsylvania passed the first minimum-wage law, barring factory employment for children under twelve.

Today in most of the states the schools play a responsible part in issuing work certificates for students. In this way they are already helping to control and regulate child labor. Some of the most successful summer projects for recruiting young people to save the nation's crops have been conducted largely through the schools and in many cases have been supervised by teachers and principals. Part-time schoolwork projects, like that at Lockheed, Calif., have been successful during the war in combining planned work programs with an unbroken course of study. Everywhere vocational schools are growing in importance and in a more imaginative approach to the problem of fitting the right young person into the right job. Vocational counseling is rapidly becoming an accepted part of the public school system. Many educators, both in the primary and secondary schools, are learning to bring those schools into closer functional relationship with their communities.

Our educational system was founded at a time when people traveled from place to place on horseback. Now we travel by airplane. In a world as small as the one we now live in, unemployment and child-labor abuses anywhere in the United States may have dangerous repercussions. Our diseases and our mistakes fly as rapidly as

Our young p schooling and in they are to be prep and for the demanding ing a living. They mus pered by a recurrence o abuses nor by a lowering o standards. Such a feeling of c and of security and usefulness a ers is an essential part of the world we are all helping to build.

How Churches Work Together

(Concluded from page 34)

For shelter from cold and heat,
From rain and the storms that blow,
For good land and the strength to work,
For all these good gifts God planned.

Juniors:
Sing unto the Lord,
Sing praises unto him,
Sing unto the Lord songs of thanksgiving.

Reader:
For teachers and schools,
For home and for country,
For our nation's pioneers
Who sought freedom to worship God,
For churches where we come today
To sing and to study and pray.

Juniors:
Sing unto the Lord,
Sing praises unto him,
Sing unto the Lord songs of thanksgiving.

Reader:
For our own church,
For its willingness to work
With other churches,
For friends who help.

Juniors:
Sing unto the Lord,
Sing praises unto him,
Sing unto the Lord songs of thanksgiving.

Reader:
For our own part in this work,
For the money we have brought,
For the love in our hearts for others.

Juniors:
Sing unto the Lord,
Sing praises unto him,
Sing unto the Lord songs of thanksgiving.

BRING FORWARD GIFTS: (Bearer should say a few sentences in explanation of gift and where it is being sent.)

OFFERING: Hymn of Dedication, "Thy Work, O God, Needs Many Hands"

HYMN: "Our Church"

CLOSING PRAYER

November Is Indian Month

Junior High Topics Are Filled with Facts and Action

FOR THIS WHOLE MONTH we will be busy with a unit on our Indian-American friends. We shall try to help junior highs understand modern Indian-American young people by making it possible for them to learn about the background of the Indians, their problems, and their contributions to American life as we know it. Another purpose in presenting this unit is to introduce the important work of our American Baptist Home Mission Societies with this minority group.

Two Sundays have passed since the big October 15 meeting, at which your prospective members were welcomed and introduced to your group. We suggest that you follow up that effort to enlist all eligible junior highs with an attractive announcement of this month's program features. Treasure hunts, Indian exhibits, plays and tribal ceremonies interest everyone. With light-brown drawing paper and dark-brown ink, you—and of course, half a dozen junior highs who should be appointed by your president on this enlistment committee—can make very attractive announcements that may be sealed with a stamp. Have drawn on the front an Indian head or a tepee, which is simpler. Inside, your committee members will write an informal letter, describing — in typically junior high breezy style—the forthcoming events of November. On the back perhaps they would like to trace the Junior High Fellowship insignia in brown ink, and under it print the facts about your meeting place and time. Ask a young person to tack one of these announcements on your church bulletin board if you have one, so that the whole church can know what you are doing this month. You might also want a brief announcement in the church bulletin about your plans. It *pays* to advertise!

Read all four topics through before you begin planning your part in this month's program. Note especially that material is needed from the Home Mission Societies in New York. See the junior high leader for the November 12 meeting and ask him to write immediately, requesting any available material on our work among the Indians. Note the call for Indian objects to decorate the room and give it atmosphere. See what you can find that would be especially attractive and interesting to the junior highs. And by the way, is there a person in your community who has traveled through Indian territory, or has known an Indian, who could visit your meeting one night and talk for about five minutes on what he has learned about Indian-Americans? Work this idea into your first meeting if it is possible. In planning with your junior high leaders these four programs, by all means use your initiative and *adapt* them to your own situation! For example, if it is inconvenient to secure Plasticine or Plastolene (a prepared clay available at art supply stores; the clay may be balled together after use and will keep soft indefinitely), plan to make your exhibits of paper instead. (See the February, 1944, issue of BAPTIST LEADER, pp. 21 and 22, for ideas about paper exhibits of Indian villages.) If there is no Junior Society in your church to invite to your fourth meeting, let your group decide for itself to whom it shall extend the invitation. In short, mold each of our suggestions to your own particular group, their capacities, their time, their interests. Otherwise, these ideas cannot *live*, or help your junior highs very much.

The source material on Indians is inexhaustible. Perhaps you would like to read a bit on Indians yourself, in order to get some different ideas for these programs. Such reading will at least get you in an "Indian mood."

The Indian in American Life, by G. E. E. Lindquist; Friendship Press.

Speaking of Indians, by Ella C. Deloria; Friendship Press.

This Is the Indian, by Earle C. Dexter; Friendship Press. A pictorial pamphlet.

Indians Are People, Too, by Ruth Muskrat Bronson; Friendship Press.

Building America: Our Minority Groups. 1 — The American Indian; Americana Corporation, 2 West Forty-fifth Street, New York 19, N. Y.

Indians of America, by Lillian Davids Fazzini. Available at five- and ten-cent stores.

For map showing the location of Indians in the United States, see G. E. E. Lindquist's color chart, *Indians in the U. S. A.*; 25 cents.

November 5

INDIAN TREASURE HUNT

Before your meeting, investigate the possible storage places near your Fellowship meeting room. If any Indian "treasures" are brought to be used during the whole month, you will need a place in which they can be safely put away between meetings. The one way in which you can repay friends of your members for letting your group use their Indian curios is to take most excellent care of them and see that they are returned promptly at the end of the month.

Among other appropriate things that you might collect for decorating the room, see if you can find a fairly large picture of Dallin's *Appeal to the Great Spirit*. It portrays many of the rare

(Please turn to page 36)

Sawdust Science➡

ONE of the most versatile of materials in the church school workshop is sawdust. Plain, everyday sawdust. Properly dyed it becomes grass, a dusty, winding road leading from Jerusalem to Jericho, the dry underbrush of a forest, pebbles and boulders for strewing the rocky hills of Palestine. In dioramas, actuated picture-strip boxes, three-dimensional posters, sawdust adds reality and improves the artistic appearance of the handwork project. It will be very useful to imaginative counselors, especially during this "Indian Mouth."

The sawdust is selected by its coarseness: fine for grass and roads; coarse for pebbles and underbrush debris. Small quantities may be sawed to order by some of the junior high young people. Large quantities may be secured from lumber yards at low cost. It is a good idea to test out the dye you have selected on a small quantity—say, a teaspoonful—of the sawdust before coloring a working supply.

After supplies of several colors are dyed, the sawdust may be stored in a number of round boxes such as package rolled oats, each color being returned to its container after a project has been disassembled. In both the dyeing and use of sawdust, care must be taken to avoid scattering it around.

1. A SACK OF SAWDUST THIS SIZE SHOULD LAST FOR MANY MONTHS.

2. THIS IS VERY FINE SAWDUST; IT WILL WORK WELL FOR GRASS AND ROADS. COARSER SAWDUST SIMULATES PEBBLES.
3. MIX DYE IN SMALL QUANTITIES, USING EITHER THE FABRIC OR EASTER-EGG VARIETY. GREEN FOR GRASS, BROWN FOR DRY DESERT LAND, TAN FOR DUSTY ROADS, ETC.

Sawdust Science

Photos by Jerry Schwartz and A. Edwin Wells

4. STIR THE SAWDUST CONSTANTLY WHILE THE DYE IS BEING POURED IN; DISTRIBUTE THE COLOR EVENLY.
5. SPREAD THE COLORED SAWDUST ON SEVERAL THICKNESSES OF NEWSPAPER TO DRY THOROUGHLY FOR SEVERAL HOURS.
6. COLORED SAWDUST IN USE.
7. A DIORAMA CONSTRUCTED BY A JUNIOR HIGH DEPARTMENT, SHOWING HOW SAWDUST IS SPREAD.

November Is Indian Month

(Concluded from page 34)

spiritual gifts of our Indian friends: their patience, their quietness and poise, their brave and unflinching endurance of hardship, their sense of reverence in the presence of the great mysterious forces of nature. If this picture is available, suggest its use for a worship center. The leader could call attention to it just before the hunt for nature verses begins.

As you and the leader plan this session, you'll be scratching about for possible Indian objects to hide in your meeting room for the actual treasure hunt. Here are a few objects that will at least recall some characteristic of Indian life in the past. And those who find them are awarded extra points if they can tell just what characteristic of Indian life these objects call to mind.

A small piece of bark, a feather, miniature canoes (such as those paper ones sometimes sold as souvenirs in dime stores), hatchet, corn kernels, bow and arrow, arrow head, beads, clay vases, drum, Indian dolls, picture of a tepee, leather ware, sandals, gourd, Indian-head penny or Indian nickel.

For the prize—to be awarded to the junior high who gains the most points for Indian objects brought, for those found in the meeting treasure hunt, for objects explained to the group—how about suggesting to the leader or Program Committee this idea: a fairly large trophy that the winner can display on the wall of his or her room. It could be a hatchet, made of red cardboard, with these words in white ink: "Chief Hunter of the Junior High Fellowship Tribe." Or perhaps your leader could think of some other trophy which would be easy to make and would be prized by the one who received it. Follow this idea through, and see just how clever a home-made trophy you can dream up for the "winnah!"

November 12

LET'S HAVE A POWWOW

This meeting should be fun—for what junior high will not enjoy sitting around a campfire, in front of a tepee, talking over problems that he has a very vital part in solving? That is, this meeting can be fun if it is planned carefully.

One thing to be done by the leader that you can help with is the securing of the name and address of some Indian group to which your group could write. Your group may become interested enough in corresponding with a group of Indian junior highs to want to continue that correspondence through the whole year. If, from your pastor or missionary leaders in your church, you cannot get the definite name and address of such a group, write the letter to "Our Young Indian-American Friends," and send it on to one of the Home Mission Societies in New York, asking them to forward it for you to some junior high group of Indian-Americans. If there are Indians located near you, of course, you'll want to substitute some definite, helpful project for this letter writing. Arrange to have them visit you; do something for their church.

And now here are the letters from Indians to be copied on regular stationery and read around the campfire at your meeting on Sunday night. The Home Mission offices in New York very graciously let us have access to this material. Be sure that your leader knows about your having these letters, and has arranged to have someone copy each of them. Perhaps the four people who are to read them to the group should be assigned this copy job.

Wichita Mission
Anadarko, Okla.

Dear Friends and Fellow Christians:

I was glad to know about your Baptist Youth Fellowship meetings.

Let me tell you about our Sundays here at the Wichita Mission. On Sunday everybody brings his lunch. After church and young people's meeting, we sit down as a church family around the tables in our dining hall. When the dishes have been cleaned we return to the chapel for our Sunday school opening services which last from thirty to forty-five minutes. Most of this is a songfest. The members of this church, most of them of the Wichita and Caddoes tribes, love to sing; and the full harmony of lots of the songs is to be heard. . . .

Sad to say, we have no young men at the Mission at present. But the girls have been organized into a World Wide Guild and are quite active. One of our girls attended the All-Indian Youth Assembly held at the Mission. She also attended some other assemblies in Kansas.

Yours sincerely,

A friend from the Wichita tribe

Comanche Mission
Walters, Okla.

Dear Friends:

Do you have trouble getting to church these days when gas rationing is the practice? We are solving the problem in an interesting way in our church. Our missionary made his trailer over into a covered wagon which is attached to his car. On Sunday morning he starts out before daybreak. The first passengers are picked up at sunrise. He brings them all to church with him. In this way he has few stragglers or latecomers in his congregation.

Camp-meeting days are important for us. Last September a committee of Indian women cut, gathered and loaded three huge trailer loads of wood for the meeting. And the missionary brought twenty-five barrels of water to put into an empty cistern so that no one would go thirsty. We had a wonderful time at the camp meeting and enjoyed the preaching.

Your friend in Christ,

from the Comanche tribe

Dresslerville Indian Colony
Dresslerville, Nev.

Dear Friends:

Our mission station is about fifty miles south of Reno at the foot of the high Sierras and east of Lake Tahoe. The Washoe tribe owns a five-hundred-acre farm and each family has an allotment of land on the Carson River which runs through the colony. It is a romantic country, with the river flowing by peacefully and the purple mountains in the distance.

To our little brown church, topped by a cross, come the missionaries from Stewart, Nev. Friday at two o'clock the bell chimes forth and suddenly the area is dotted with bright green, red, and blue shawls and blankets. The children spill out of the school and swarm into the church. Babies in baskets swing on the backs of their

TEN OUTSTANDING BOOKS FOR JUNIOR HIGH WORKERS

Administration: *Junior High Fellowship Leader's Guide*, 35 cents; *Building an Intermediate Program*, Desjardins, $1.00.

Teaching: *Guiding Intermediates*, Bowman, 60 cents; *Teaching Intermediates in the Church School*, Sheridan, 95 cents; *Teaching Intermediates*, Desjardins, 40 cents.

Counseling: *How to Win Boys*, Stott, $1.00; *The Questions Girls Ask*, Welshimer, $1.50; *When Boys Ask Questions*, Stott, 60 cents.

Project Guidance: *Handcraft Manual*, Griswold, $2.50.

Missionary Education: *Missionary Education for the Junior High School Age*, Griffiths, 35 cents.

(These publications may be secured from the nearest branch of The American Baptist Publication Society.)

young mothers who are dressed in modern clothes. The grandmothers in their brightly colored shawls and the mothers with their chubby, black-eyed babies, sit down in the rear of the main room near the cheery, warm stove. The little children meet in the classroom and soon are singing lustily, "Jesus La Galaam Me (Jesus Loves Me)" in the Washoe language.

Your friend in Christ,

from the Washoe tribe

GEARY, OKLA.

Dear Friends and Fellow Baptists:

You should have been with us last night! My, but it was cold for November in Oklahoma! We went to Swappingback Chapel for prayer meeting and the social hour that followed. . . .

When we arrived I lighted the gas lantern and Charlie brought the wood. Together we lighted the fire, and then I rang the bell. The churchyard was beautiful with the moonlight shining on the trees and on the snow. Soon seventeen people were there. Seats were brought near the stove for warmth and blankets and coats were kept at hand as well. Everyone was happy visiting and exchanging neighborhood news.

The service began with "What a Friend We Have in Jesus" sung in English. After the call to prayer Charlie arose and prayed earnestly for the Indian people, for suffering war victims, and for the President of the United States, that he might lead the people wisely. Then the missionary read a story from the Gospels and everyone listened, for the story had a special meaning for each one of them. Not many comments were made. The Indian's reverence for God's Word is too great for that. The devotional period closed with the singing of an Indian translation of the hymn, "Just as I Am." The voices blended beautifully in their own tongue.

Coffee was placed on the stove and games and visiting were in order. Before we knew it, it was ten-thirty, so we had a cup of coffee and said good-by.

Your friend in Christ,

Jesse L. Brandon, missionary to the Cheyenne-Arapaho tribes

November 19

WE GO TO WORK

Last Sunday night, you used the material from our Home Mission Societies. Be sure that it is all intact, for it will play an even more important role in this session. Sort it, with an eye to presenting only the most attractive and interesting material for reading at this meeting. Find any Indian pictures that you can (see *This Is the Indian*), especially those of Indian houses or churches, that may be of help to those who want to model Indian scenes.

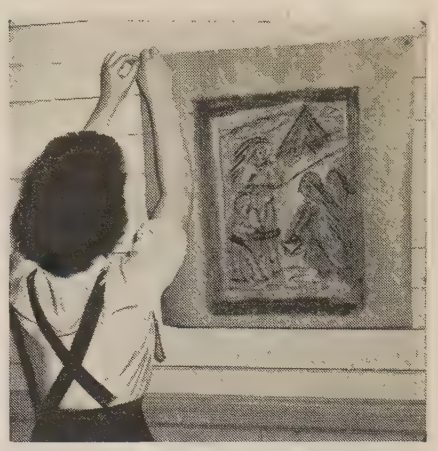
You'll want to read Cynthia Maus's story, "Two Thousand Miles for a Book," very carefully, so that you can help those who plan to give this as a play on November 26. Be thinking up ideas for the stage effects, for costumes, and most important of all, for the script. Not that you're to do the work on the play! But your help may be needed—your tactful help.

And you'll want to help your leader to locate that map of the United States, and to make a list of our Baptist mission stations. (Here is where your source material will be invaluable to you!) Maybe you'd like to try modeling a small clay vase, just to show how simply and easily it can be done. For dyeing the macaroni for jewelry, use tin cans for the various colors. Any ordinary, cheap dye, one package each of about four or five different, bright colors, will be good for the macaroni and feathers. And maybe you could interest your Program Committee in making a headdress for display next Sunday night. When once the members see a nice one, and know how it is made, they will be far more interested in dressing their part for the Indian exhibit.

There is quite a lot to be done at this meeting, as you can see at a glance. For the worship time, a hymnsing while you work is suggested. Use only the first stanzas of three missionary hymns. Then close with a prayer song, such as the chorus, "Spirit of the Living God, Fall Fresh on Me." Those who are working on the play will have a whole hour's worship service, for this story is one of the most gripping accounts of what worship and the Bible and our God mean to Indians that can be found anywhere.

Don't neglect to decide at this meeting who will be the honored guests for the exhibit next Sunday night! Also arrange some way of safely storing the exhibits so that nothing can possibly happen to them during the week. If any junior highs want to take clay home for further modeling for the exhibit, encourage them to do so. Suggest that all of them come early next Sunday night to see that their exhibit is placed properly and attractively where all can see it. Remind each one that he is to explain to the visitors the significance of what he has made, helping them thereby better to understand our Indian-American friends.

Since Thanksgiving is near, and perhaps our Pilgrim fathers enjoyed the corn which Indians had introduced to them that first Thanksgiving, would you like to get some of the candy made to look like corn kernels and pass it during the work hour?



CHALK MURALS ARE EASILY MADE

November 26

EXHIBIT AND CAMPFIRE

In preparation for this meeting we have two suggestions: rehearsal for the play and for the tribal ceremony, and readying of room decorations, including the placing of exhibits. It would be best if you could rehearse at the church, deciding on where the stage is to be. And make it a dress rehearsal if possible. At that time you can also decide where the campfire should be placed, where the six tribal representatives who have parts will sit. For room decorations, you will need an entire committee. Two people will be responsible for the campfire, and will know just when to "light" it after the play. One person will be responsible for placing on display the Indian art objects collected during the first week of this month. Three others should have the responsibility of setting up the stage—of course it will be simple, but even then it requires arranging. Two others should be the final "checkers" on the exhibits. They will arrange tables for them and help with setting them up. The Program Committee will want to be sure that the six tribal representatives all have Indian headdresses. If they do not, try to arrange for them to make their headdresses after their rehearsal.

If your Program Committee has some time to spare, it might be well to suggest that they look up one interesting fact about each of these Indian tribes assigned to every member, and print that fact on a slip of paper—just in case the members forget to look up their interesting facts! This will insure that your rollcall will not be a disappointment.

It might be well to remind your visitors of the hour of your meeting, and the place. You wouldn't want to have an exhibit, with no visitors to admire it!

Harold M. Lambert

Kathleen Seeks *A Christian Personality*

Our Church Youth Need Guidance Toward the Full Development of Their Christian Personalities

By O. G. HERBRECHT

KATHLEEN is eighteen years old, a first-year college student with a flair for the artistic and the possibilities of an unusual personality. Circumstances of birth and environment have given her an inner maturity and an outer reserve that expose her to the dangers of introversion on the one hand and of being regarded socially as "snooty" on the other, though there is as yet not enough of either to be accused of them. By dint of sheer will power she has pulled herself above an environment that tends toward the uncultured, and she has hung the star of "personal refinement" into the sky of her dreams. She gives the credit to the church for most of what she has thus far achieved.

"I simply cannot get along without it," she says in her quiet, decisive way. "I would be lost. I desire to be something more than I am now. I must develop my personality and develop it in the *Christian* way."

This thumbnail sketch sounds as though Kathleen needs the guidance of a trained psychologist rather than the mere guidance from some good adult leader in the church; it sounds a bit abnormal. But Kathleen is quite normal, with merely such personal accents as distinguish any one person from another. Her church uses her as much as possible because it senses something of her aims and because she does have marked abilities. She serves as assistant superintendent of the church school, often as secretary also, and she presides as chairman of the youth group. In the church worship service she is one of two girls having the care of the candles on the altar table.

However, Kathleen needs more than official responsibilities. All young people of the church require more than that to help them attain the selfhood God intends for them. Our church youth need clear and conscious guidance toward the full development of their Christian personalities in order to become socially effective in any group to which life introduces them through the years. To give this guidance is pre-eminently the privilege of the adult leader of any church's youth group. He (or she) need not be a trained psychologist or counselor, though if he were it would make his task much easier. Basically, however, he needs a large amount of common sense, a keen understanding of the soul of youth (which lies far below the ever-visible veneer of youth), and a clear conception of the difference between being a person and becoming a personality.

As soon as we start thinking about it, we realize that there are Christian persons who do not have Christian personalities. Many people go through life without achieving their best selfhood simply because they neglect the personality that lies dormant within them. "Personality," as defined by the psychologist, is "the extent of our ability to interest and influence others." It is that something which cannot be described in terms of the tangible, such as style of coiffure, fashion of clothes, manners of speech or eccentricities of action. This something draws from within a person even though not a word be spoken. We need to have this quality developed in our Christian groups to make the entire Christian cause more compelling in modern society than it is now.

Long ago it was said that unless one is born with this "personality," there would be no hope for him. But now we know better, and the adult leader of youth must see this possibility in *every* member of his group. The actual development in any individual comes, of course, from within that individual's self. The best the leader can do is to stimulate the desire for it, point out the possibilities, indicate the directions and give constant personal counsel and assistance. Suppose we focus on the girl, Kathleen.

1. The leader will *help Kathleen to discover herself in terms of the meaning of personality*. She will need that because he will have noticed that in her particular case the normal personality development seems blocked. Kathleen is too conscious of her single purpose—to rise above her environmental influences and "refine" herself. She subordinates all else to this. It shows itself in her meticulous attention to harmonious dress, assiduous concern for personal grooming, an evident desire to keep her friends and acquaintances away from her home where there exists a condition which seemingly she cannot yet remedy. It shows also in the careful, slow choice of her words and a growing habit of using clipped sentences that dispose of a matter under discussion as with a final and supreme authority. However, her frequent and happy lapses into perfectly normal, laughing girlhood indicate

that these things do not rule her as yet; moreover she speaks often and frankly of her need for guidance. The leader, therefore, must talk with her informally and frequently to introduce her to the idea of a strong, all-around personality that demands the excellent grooming of her inner self and that needs above good clothes and good English her intimacy with the high idealisms given to the world by Jesus Christ.

The leader may suggest to Kathleen that she observe and study as many strong Christian personalities as possible in her vicinity, write her reactions in a little notebook, list the personality traits she sees and against these observations check herself and give herself guidance.

2. The leader will try to *provide for Kathleen personal contact and companionship with as many outstanding personalities as possible,* for there is a contagion in association that can work miracles in a life. Young people, because of their love for being with the "crowd," often spend too much of their time with neutral people among whom the personality accents are apt to be more often lost than found.

Kathleen went to a summer conference this year. She returned with some clear marks of personality improvement. Listening to her enthusiasms about the conference, there emerged again and again certain names—names of conference leaders and student leaders whose influence had reached her through all the surging of merry campers. Too bad, we thought, that it did not last more than one week. Suppose it could have been a year! Her church now keeps wondering what her college life may bring her. It holds so many possibilities for outstanding associations. The adult leader might well inform himself concerning their possibilities and make suggestions to Kathleen.

3. The leader will desire to *help Kathleen discover the values of aloneness.* While Kathleen is a quiet girl and inclined to introspection, she does like to run with the crowd. She is never noisy in a group, but neither does she ever court solitude. Quite recently in her speech class she had to prepare and deliver a brief "talk" to the class, choosing her own subject. Rather interestingly, she selected from a 1940 copy of *Bazaar* an article by Nancy Hale on "The Fear of Being Alone." She brought the speech she had prepared from it, to her pastor for suggestion. Here certainly a door opened for a friendly consideration of the importance of "alone" time in the forming of personality. Into the picture crowded the names of some of the greatest personalities of Scripture—Moses and David, Ruth and Esther, John the Baptist, Jesus, Paul—every one of whom included the solitudes in their life and emerged with strange strengths. In that short hour Kathleen did more than prepare a class talk; she learned for herself a lesson in the curriculum of personality development, and some of these things wrote themselves into the little talk that would go to the class the following day.

All young people need to realize, "I have a need in me for quiet places," where one's personality has a chance to grow toward its flowering. There is a school of psychology teaching that only in group activities does personality develop. But history does not bear this out. Among those who have influenced their own and other generations most are men and women whose personalities have been cultivated by aloneness.

4. In this connection the adult leader will inculcate into Kathleen's thinking that a *certain amount of reserve helps personality development.* Of course, the extremes must be avoided—the "babbling brook" that holds nothing back, and the person who altogether hoards his selfhood, sharing little or nothing of thinking or feeling with others. Between these two lies the proper reserve. To keep some of one's own knowledges, emotions and experiences locked within the self to be used for personal guidance only or for the emergencies of life adds definitely to one's personality power. One day Kathleen said laughingly, "I never spend my last penny. As long as I have at least one coin in my purse, I don't feel broke!" How much more does it contribute to the comfort and the composure of our inner selfhood to know that within us, unseen by others, lie some reserves that *are* "expendable" but not right *now!* "Give every man thine ear but few thy voice" is good Shakespearean philosophy even for the growth of personality.

5. A leader who has some training in the use of "personality tests" can be extremely helpful to Kathleen in *determining the directions in which she should seek her personality development.* Now and then some abridged, popular tests appear in various magazines, and these may be of some help though they are seldom thorough enough for anything but superficial guidance. The leader who has had no experience whatever with such instruments had better be content with the less scientific methods. Moreover, the regular academic "tests" are hardly adequate for the specifically religious objectives and interests of the church program.

6. Out of his own experience the leader will recognize how important it is

(Please turn to page 47)

Blessed be Jehovah God, the God of Israel,
Who only doeth wondrous things:
And blessed be his glorious name for ever;
And let the whole earth be filled with his glory.
I will give thee thanks with my whole heart.
Thy lovingkindness, O Jehovah, endureth for ever.
—Psalms 72: 18-19; 138: 1*a*, 8*b*

"...And Then Came the War"

By HOPE E. ROGERS

WHEN WAR was declared we felt an immediate concern over what would happen to the young people's programs of our various churches. This is the story of what one church has been able to do despite the war.

The young people never accepted the problem as a difficult one, but rather they immediately sought ways whereby this emergency might be met. Certain disconcerting conditions arose. Many young people joined the armed forces; many leaders departed, and other young people had to be fitted to take their places. The group constantly shifted and changed. This is the story of the young people of Trinity Baptist Church in Santa Monica, Calif., of which the Rev. Mr. Fred M. Judson is the pastor.

Santa Monica is a thriving city of some sixty thousand inhabitants, where the Douglas Aircraft Corporation's largest plant is located. A great many young people had come to this city to find employment. The problem was, not to find young people, but rather how to reach them and interest them. The church accomplished this in various ways: (1) through personal contact with the young people when they attended church services and through the defense plants; (2) through social contacts; (3) through contacts at school. The program immediately appealed to these young people. The relating of Trinity Baptist Church's experience may help others to adjust themselves to this problem of tying young people into the program of the church.

The young people planned the entire program themselves. Now and then the pastor or the director of religious education attend the cabinet meetings, but the young people have the major responsibility for the various activities of the group. They hold monthly meetings and outline the work for the ensuing month. The Commission Plan is followed in regard to the Sunday meetings, and other young people assume the responsibility for the weekday play activities. The idea of the play night, the social night, the Sunday dinners and the social hours after church on Sunday night have emanated from the young people themselves.

The plan calls for a strong and aggressive program for Sundays. Before the war, the day began at 8:30 with a young men's fraternity meeting at the church, which of necessity was discontinued. Now Sundays begin with a strong young people's class with Mr. Judson as the teacher. With few exceptions, the young people attend the morning worship service; many of them sing in the choir and serve in other capacities. They have been asked to share in the different activities, and because there is an honest desire that the group become a definite part of the church, there has been a fine response. The young people have tied themselves into the spiritual life of the church. On every board they are represented, and they assume responsibility for a major share of the worship services. Following the morning service the group goes to a local restaurant, taking with them any servicemen attending church who have indicated their desire for this fellowship. After dinner the afternoon may be spent in a great many ways. Bicycling, volleyball and sightseeing rank high among the activities participated in by the group. They always return in time for the Baptist Youth Fellowship meeting. Then in a body they attend the union Sunday evening services, maintained by four churches of the city. After that they adjourn for a social hour in one of the homes, where friendships are made and a feeling of companionship is developed.

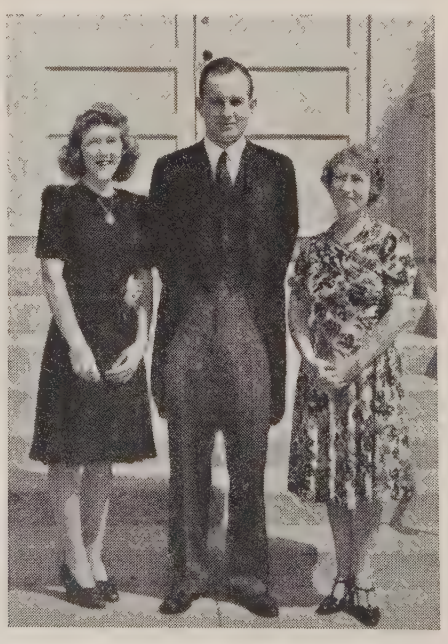
Recently there has been organized the Santa Monica Union Youth Fellowship, made up of the young people from the same four churches mentioned in the preceding paragraph. The group meets once a month for a planned program meeting, and the following month after the union evening church service it holds a social hour. This organization seeks to meet the needs of Christian young people in a community like Santa Monica. Plans are being formulated to establish a recreation center.

The program during the week for the Trinity group is one of recreation and fellowship. One night a week is devoted to volleyball. Very successful teams have been formed. For at least a part of the evening the experienced and the inexperienced play together, which makes for a more integrated group. The young people use a local gymnasium for this sport. A large number attend in the evening.

Another night in the week is devoted to social activities, including ice skating, roller skating, miniature golf, horseback riding, or a social party at the church. The young people finance all these varied activities. They are able to do

A TYPICAL SUNDAY GROUP OF YOUNG PEOPLE AT THE TRINITY BAPTIST CHURCH

CHURCH STAFF (LEFT TO RIGHT) INCLUDES HOPE ROGERS, CHURCH OFFICE SECRETARY AND YOUNG PEOPLE'S WORKER; REV. FRED M. JUDSON, PASTOR; MRS. GERTRUDE L. BROWN, DIRECTOR OF CHRISTIAN EDUCATION



ON THE LAWN OF A PRIVATE HOME A GROUP ENJOYS AN AFTERNOON OF RECREATION

this because a great many of them work and earn their own money. The financial problem has not been at all difficult under these circumstances.

The significant thing about this total program is its spiritual emphasis. The group seeks to follow the Christian way of life in all its activities and relationships. Out of the group many have made definite commitments to Christ, and individuals who were not in any way connected with the church have been brought into a vital relationship because of this active, healthy youth program.

From all over the world letters come from young people who have found Christ in this group and have discovered that living with Christ is a happy, healthy, challenging way of life. A letter received recently from a soldier who came into our midst bespeaks the value of such a group. He writes: "The greatest thing that has happened to me was meeting your group. This has made many changes in my life. I came to you in the hour of my need. I needed something to help me through the Army and its task. You introduced me to a real friend, one we all love and need, Jesus Christ. For this I will always be indebted to you. You also showed me how to have fun and still be a good Christian. I am surely glad that my tour of duty brought me to Santa Monica. Better yet to Trinity Baptist Church. I know I do not have to tell you about how much it has meant to have your friendship. I know that all over the world we soldiers are praying for groups like yours—asking that such a group will always exist. We shall want to return because we have such wonderful friends as you.

"When I leave this country I wish you all to know that it is a comfort to realize that you are praying for me and all who are overseas. I am sure that I cannot fail, for I have Christ behind me, before me, with me and always, and I shall always try to walk his way. . . ."

The group from the beginning of this emergency period has recorded the activities and the personalites by a continuous program of taking motion pictures until today many feet of colored and black-and-white film remind the young people of their friends at home and afar.

■

Every man who understands and loves his country must wish education brought to the highest point of development and efficiency and to be shot through at every point with Christian principles.—Woodrow Wilson.

A YEARBOOK

For Your Youth Group

By ELEANOR R. BROOKS

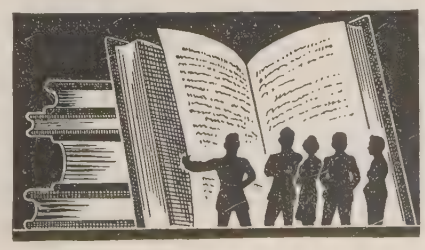
DID YOU EVER HEAR of a college that did not have a yearbook? Maybe yes, but probably no. The experience of most schools indicates that certain values can be obtained from yearbooks that make worth while all the time spent in putting out the books.

Perhaps church youth groups can take a lesson from the colleges and add a little more vitality to their programs by producing yearbooks. Would you like to sit down a minute and think about what your group can gain from such a project?

There is obvious value in putting into compact, convenient form a record of the events of the past year. Or perhaps you would like to make your book a little more than a yearbook and include a note about the entire past history of the group. The record of the projects of the past year may serve as a springboard from which you can dive into your new plans for the coming year; it will be helpful to include, also, a brief outline of your future plans. A directory of the officers of the past year and the coming year would be useful. Perhaps you would wish to take note of the outstanding achievements of individuals in your group, and perhaps you will desire to publish some of the very good original writing of members of your group; both these features can add to the group sense of fellowship and achievement. The distribution of copies of this book might serve as a link between your group and its absent members.

Apart from these helpful results of compiling a yearbook, one other point perhaps outweighs these. Your group hardly can plan and write the accounts of their activities during the year without spontaneously evaluating these activities. Such an evaluation ought to inspire the group to more constructive work next year.

How to begin the work is always a problem. First, decide very clearly what the basic purposes of your yearbook will be. You cannot do a consistent job of anything without knowing *why* you are doing it and what your purpose is. Decide on the kind of book you desire to put out and can put out. Probably it will be mimeographed. A mimeographed booklet of fifteen or twenty pages, perhaps 5½ x 8½ inches in size, perhaps larger, can be very attractive. Decide how many books you will require, and how you will manage to get the mimeographing done. You will need to think about the policies under which you will work. For instance, how are you paying for the book? Are you selling it, or giving it away to the members of your group? If you sell it, will it be at cost, or will you try to make money on the project?



Now perhaps you are ready to choose your staff—those who will be responsible for the preparation of the book. Of course, you will need an editor, who will see that every bit of copy that goes into the book is of acceptable quality—if he has to rewrite it all himself! Perhaps you also will need a managing editor, who will help the editor plan the book and will assign certain parts of the writing to the members of the group. Almost certainly, you will need an art editor; you will desire to have an attractive cover page, and you ought to make use of little drawings and sketches on the other pages. Probably you will need a business manager, who will be in charge of getting the book paid for and distributed.

Plan the contents of the book carefully. Include accounts of your meetings, programs and projects during the past year; a directory; and anything else that may be suggested by this article or that may offer itself to you as desirable. Probably the editor or the managing editor will like to assign the writing of certain sections to different individuals in the group. Use the talents of as many persons as you can. Set a deadline by which all contributions to the book must be in.

From here on, it is up to you. One final tip: if you have your book ready for distribution on some special occasion, such as your annual business meeting or one of your social affairs, both the book and the occasion may profit.

Suggestions for Your Monthly Social

Who Said It?

WE ARE FAMILIAR with many oft-repeated sayings from the Bible, but frequently we do not know who said them, to whom they were said or written and the occasion for doing so. A list of ten well-known sayings from the Bible follows. How many can you identify?

1. "The half was not told me."
2. "Behold, he will slay me. I have no hope: Nevertheless I will maintain my ways before him."
3. "As far as the east is from the west."
4. "There is no new thing under the sun."
5. "Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."
6. "Get thee behind me, Satan."
7. "But one thing *I do*."
8. "Behold, how much wood is kindled by how small a fire!"
9. "And be sure your sin will find you out."
10. "Perfect love casteth out fear."

(Answers on page 49)

Metaphors in the Bible

A METAPHOR, as you know from your study of English, is a figure of speech that shows implied comparison. The Bible is rich in metaphors, "I am the vine, ye are the branches," and "Jehovah is my rock and my fortress" being only two of many to be found in the Scriptures.

We have used seven metaphors to spell the name of one of the apostles. The first letter of the first metaphor will be the opening letter in the hidden apostle. The first letter of the second metaphor will be the second letter in the apostle's name, etc. As some of the metaphors are more difficult than others, we suggest that you fill in those you are able to find quite readily and then determine the missing ones. Do not stop looking for all the metaphors even though you can identify the apostle without doing so.

1. In talking to his disciples, Jesus said, "My _____ is to do the will of him that sent me."
2. The writer of Proverbs names this tiny insect as a hard worker which a lazy person should study.
3. Jesus said, "All that came before me are _____ and robbers: but the sheep did not hear them."
4. In Psalm 61, David refers to God as his "strong _____ from the enemy."
5. In foretelling the destruction of Jerusalem, Jesus used one of the strongest metaphors in the Bible to show his love for the people who have rejected him. He said, "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a _____," and he then completes the comparison.
6. One of the churches to which John refers in the Revelation is the church of the Laodiceans, which is "neither cold nor hot." God tells the members of this church to use "_____ to anoint thine eyes, that thou mayest see."
7. In his teaching on the mount, Jesus said, "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening _____."

(Answers on page 49)

Little Chinese Chickens

IN CHINA, where rice is scarce, the people value even a single grain. In the United States, where it is not, you can buy a thousand separate chuckles in a package marked "rice"—and use them all together at your next party!

You will need a box of toothpicks, some rice and a container. If you have invited many guests, it is best to spread rice on a big flat tray; if there are few, a bowl will do.

"You are all hungry little Chinese chickens," you announce to the astonished guests, "and it's time for lunch, so come and get your rice, while I tell you a story."

Guests stand around the table on which you have placed the rice container. Give each a pair of toothpicks, which represent the bill of the "hungry little Chinese chicken." When you tell them to do so, the "chickens" must pick up the grains of rice and place them in piles. But only when you say so.

You start your story. "Once upon a time there was a little Chinese chicken, and he was hungry, so he went to the rice pile and got a grain of rice." Each guest, using only two toothpicks, must try to pick up a grain of rice from the container and place it in front of himself.

You have paused dramatically at the end of your sentence, to give them time. Now you resume the story.

"And then he went back to the rice pile and got another grain of rice." Pause.

"And then he went back to the rice pile and got another grain of rice." Pause.

"And then he went back to the rice pile and got another grain of rice."

There is no end to this story. You repeat it as though each sentence were thrilling, and each time the "chicken" gets another grain of rice you pause to give each guest a chance to pick up a grain. But keep a straight face if you can, while they try.

Of course, many of them will fail. You will not give them much time, and the more dramatic you make this story, the more they will laugh. And who can pick up a grain of rice with toothpicks while laughing?

Ten times the "Chinese chicken" gets a grain of rice. Ten times the guests have an opportunity to pick up a grain. Now count the grains each one has collected.

The three "chickens" who collect the most rice may be given the privilege of flapping their arms and crowing or cackling, as the case may be. And you could give three toy chicks for prizes.

The three who collect least? As penalties, let the first imitate a hen drinking water; the second, a rooster finding a worm; the third, a lost chick looking for its mother.

No hostess needs to bother about "ice-breaking" when she has a group of "little Chinese chickens" seeking their lunch.

The American home needs more than a rebuilding, or a return, or a recovery; it needs regenerating. That, and only that, will save the home and save America.

Kathleen Seeks a Christian Personality

(Concluded from page 42)

for young people to *share group activity, for their own self-development.* This has its important place even as solitude has, of which we have spoken. Psychologists like Dr. Henry C. Link tell us that church people have a much higher personality rating than nonchurch people. He attributes this to sharing themselves so frequently in group life with worthwhile activity. We need to remember that certain types of young people practice too much aloneness, especially after the effervescent years are past and the "reasoning faculties" assume command. This might conceivably happen to Kathleen. Her leader must guard against this. The give and take of interplay and interwork contributes something to the accents of personality. Kathleen's church is experimenting with an activity program for its young people. There has been none for so many years that the young people have drifted, and the church made no impact upon them. It is hoped that the program planned will not only draw the drifters back but will also help definitely in their personality growth, especially in terms of Christian strength.

7. Certainly the adult leader will remember that he is not merely an educator, but a Christian educator. To that end he himself is not merely a moral personality but a Christian personality. Toward the end of Kathleen's Christian development, he will try to lead her to *identify herself with some great Christian cause.*

Kathleen must be led to see the magnitude of the project of the kingdom of God upon earth. Youth for the sake of its personality, if not for the sake of the kingdom, must be linked into that bigness. Kathleen must come to thrill to the size and the quality and the horizons of the Christian cause. To come out publicly for the Master of that kingdom, to unite with the church group that is one of the working units of that kingdom, to share one's self in time and service and giving in this enterprise—that is the way for Kathleen and for all youth everywhere to lift themselves out of being a mere Christian person to the level of a Christian *personality.*

There are Kathleens—and their masculine counterparts—in every church. They desire to become their best selves in terms of a Christian personality. We, the adult leaders, must be willing to help them—and know how!

Wide World

Hospitality in Brooklyn

Last May the Church of the Brethren and The American Baptist Home Mission Society opened a hostel for Japanese-Americans in Brooklyn, N. Y. It was designed to provide accommodations and readjustment guidance for Japanese-Americans from the western relocation centers until they could settle themselves in new lives. The average stay at the hostel is eight days. Above, the group gathers for a meal. After the Rev. Mr. Ralph E. Smeltzer, director of the hostel, says grace, the meal begins with an air of gaiety. The hostlers treat each other as members of their families. During the meal, the newcomers are asked to give an oral history of themselves.

In the evening the group enjoys singing. Mrs. Smeltzer plays the piano, and both young and old join in the singing. Hymns, light classics and patriotic songs are the favorites.

■

GRATITUDE is one of those things that cannot be bought. It must be born with men, or else all the obligations in the world will not create it.—LORD HALIFAX.

Keeping in Touch with Absent Members

Suggestions for a Young People's Project in Your Church

By LEONARD H. PRENTICE

OUR CHURCH faced a problem that rapidly reached serious proportions. Like all churches, ours had lost nearly all of its young men. By no means, however, did this rank as our only trouble. Since we have no defense industries in Detroit Lakes, families moved away at an alarming rate. In addition to this, gasoline rationing curtailed church attendance because many of our members live as many as fifteen miles away.

We knew that if the people could not attend the services of the church, the interest of large numbers would flag, and many would be lost to the church. We felt the need for something to hold the members of the church together during these trying days and, if possible, to keep their interest in the church alive and active.

We prayerfully faced this knotty problem and began a venture that has since proved itself a most happy solution. We decided that a monthly letter should be mailed, not only to the servicemen and the defense workers, but to every family that evidenced any interest in the work of our church. Later we enlarged our plans to include former pastors and former members who might appreciate some word of their old home church. Thus the News Letter of the First Baptist Church of Detroit Lakes, Minn., was born.

Knowing that many other churches face a similar problem, we have attempted to set down in this brief article a few of the details of how our News Letter is produced and some of the results it has obtained.

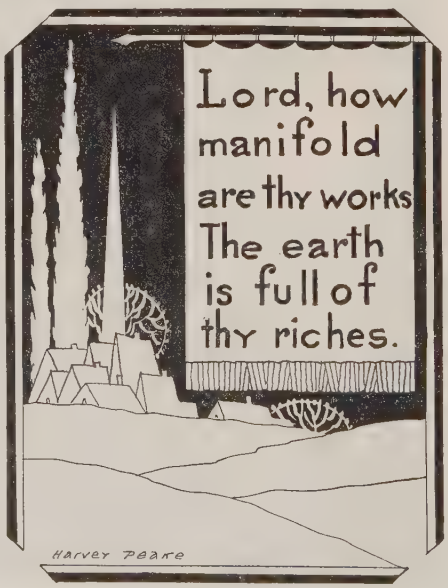
First of all, we had to decide on the content of our letter. Should it include a sermon? Should poems and other copied matter, such as tracts, be used? We decided against these. It must be primarily a *news letter*. A short message from the pastor would be included, but it would be in the nature of a personal letter rather than a sermon. We attempt to keep these pastor's letters in tune with the season and, if possible, to break down the barriers of the miles and for a few minutes carry the people back to our church. For instance, a year ago last February when the heavy snowstorms prevented many of our people from attending church we wrote this letter:

"This month our letter will go to more cities and nations than ever before. It will go to many who are snowbound in Minnesota, and also to lands where the white is not snow but coral. It will go to the hot lands of the desert and to the cold land of Alaska. It will go to the battlefields——

"Wherever you are, will you breathe a prayer for the pastor and the people of our church? You may be sure that we are praying for you. And please write us a letter."

A *news letter*, then, we decided, must contain news items concerning the people of our church, both at home and abroad, and it must have these in abundance. We had imagined that it would be necessary merely to announce a request for such news on a Sunday morning, and a flood of material would pour in. We soon discovered, however, that while people enjoy reading these items, they cannot be depended upon to hand them in. This does not indicate any lack of material, and the observant pastor, after a Sunday morning service, will be surprised at the large number of notations he can make that can later be used in the form of news items.

In our items and throughout the letter we attempt to use as many names as possible. We try to make sure that mention of the boys or the girls back from school is not omitted and, of course, the soldier boys receive special mention,



and we make notations of any promotion in rank.

Another of our departments we have called "Keeping Up with the Boys." Since the service boys move constantly, several changes in address take place every month. These new addresses are all listed in this section. Care, in one respect, should be exercised at this point since the Government has requested that the boys should not be identified with ships or any troop movements.

We aim to promote the financial welfare of the church, and each month we make some mention of this important matter, for many away in defense work with very substantial incomes might otherwise forget their obligation to their church. We never resort to "begging" methods, for we believe that this harms the cause. Each month we present a record of the preceding month's giving, and also include news items that speak for themselves. For instance, one of our service boys, as a result of our letter contact, mailed us a money order for $50. We, in turn, used this item to spur a greater giving among the members. Here is what we wrote:

"This month we received a gift of $50 from one of our service boys. This kind of giving puts us to shame. If the boys, from their meager salary, can do this, what ought we to do?"

We also have a section where we print brief excerpts from letters we receive, and among these we try to have at least one each month that will interest some of the older members of the church. Of course, besides these things we mention any special services in the church, for instance, the dedication of our service flag with its list of names. Repair work in progress is also noted.

We have incorporated in our letter a "Book of the Month Club." The book, of course, is a book of the Bible that we list each month with the suggestion that all the people of the church, at home and afar, read it during that particular month. We have stressed the fact that knowing that all of us were reading from the same book and that the pastor was using it for some of his sermons would help to bridge the many miles between us.

Perhaps a few words should be written concerning the methods used in the actual production of this paper. We have

found difficulties in producing first-class mimeograph work by using inferior materials, and so we do not hesitate to buy the best quality of mimeograph paper and stencils. The use of too light a paper will not give the best results. We use a twenty-eight-pound paper. This is sufficiently opaque to prevent the writing on the underside from showing through.

We use the "French fold" method: that is, the paper, after printing, is folded first the long way, and then the entire folded sheet is folded once more, this time from the side. We began with regular letter size paper (8½ x 11 inches), but we now have outgrown that size and use the legal size (8½ x 13 inches).

As nearly as possible, we keep the same position for the various sections of the paper from month to month. Our first page has two columns, one on either side of the fold, and contains our regular heading, the pastor's monthly message and one or more of the larger news items. Directly under the heading we place the volume and the number of the issue. We find that some of the people have kept a complete file of all the letters we have published.

The second page is the entire back page opened up to the full length of the paper and contains two vertical columns running the long way of the paper. In handling the news items placed on this page, which usually consist of some fifteen or twenty notes of varying length, we have found the appearance to be considerably improved with the short items placed at the top and the longer ones following in the order of their size.

We have a file that serves as a "letter builder," and as soon as one issue has been mailed, we begin to file and prepare material for the next.

The church finances the letter and, although no mention of a subscription price or even a request for donations for this purpose has been made, a considerable amount of money has been mailed in for that purpose. The actual cost, including all expense and postage, amounts to approximately two cents per letter.

The work of producing this letter has been greatly reduced by the recent purchase of an inexpensive but very efficient, addressing machine. Our mailing list seems to be leveling off at about 250 addresses.

We have saved considerable money on postage by obtaining a special mailing permit that allowed us to mail our letters under Section 562, P.L. and R., using precanceled stamps. The saving under this permit is one-half cent per piece as it requires only one cent each on identical pieces weighing up to one and one-third ounces, the only requirement being that two hundred or more be mailed at one time. The post office makes no charge for this permit.

By a payment of $10, a permit to mail without the use of stamps can be obtained. This saves the mussy job of attaching several square feet of stamps each month. In the case of a large mailing list, this would be money well spent.

I know of no venture of the church that has been received with such enthusiasm, and the letters we receive are extravagant in their praise. Soldiers to whom the letter has been sent, when home on furlough, have attended our church services regularly although some had not attended at all before induction into the service. Financially, the venture has been a huge success, for it brings gifts of considerable size into our treasury regularly. Some who for years have had no contact with the church now send in their gifts. However, we feel that the greatest benefit yet waits to be realized, for it is unifying the members of the church and acquainting them with all the changes among us as they take place as well as the names of the newcomers.

We believe that when these people return from a world that has passed through such drastic changes to cities and towns that perhaps in many cases have forgotten them, the old home church will still seem like home.

Harold M. Lambert

Ay, call it holy ground,
The soil where first they trod!
They have left unstained what there they found—
Freedom to worship God!

—Felicia Dorothea Hemans

Answers to Bible Tests Given on Page 46

Metaphors in the Bible

1. Meat. John 4: 34.
2. Ant. "Go to the ant, thou sluggard; Consider her ways, and be wise." Proverbs 6: 6.
3. Thieves. John 10: 8.
4. Tower. Psalm 61: 3.
5. Hen. The remainder of the metaphor is "gathereth her chickens under her wings, and ye would not!" Matthew 23: 37.
6. Eyesalve. Revelation 3: 18.
7. Wolves. Matthew 7: 15.

The disciple is Matthew. Mark 3: 17-19.

Who Said It?

1. The Queen of Sheba said this to Solomon after she had listened to his wisdom and saw the houses that he had built. 1 Kings 10: 7.
2. Job said this to his friends who reproved him for his trust in God. Job. 13: 15.
3. David said, "As far as the east is from the west, so far hath he (God) removed our transgressions from us." Psalm 103: 12. Many wonderful sermons have been built from this text.
4. Solomon said this in Ecclesiastes 1: 9. He referred to the folly of trying to find happiness in worldly things.
5. This is a part of Christ's teaching on the mount. He sought to inspire trust in God and told the people to "Consider the lilies of the field, how they grow; they toil not, neither do they spin," and then he adds the part that we have used. Matthew 6: 28-29.
6. Jesus said this to Peter when the apostle tried to believe that it was not necessary for Jesus to die. Matthew 16: 21-23.
7. This statement is one of the strongest in all the Scriptures. Paul is most emphatic. "Brethren, I count not myself yet to have laid hold: but one thing *I do,* forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Philippians 3: 13-14.
8. James uses this illustration in his letter to show the harm that a wicked or careless tongue can cause. James 3: 5.
9. Moses said this to the Reubenites and the Gadites, warning them to do God's will. Numbers 32: 23.
10. John writes this in his first letter, the theme of which is love. 1 John 4: 18.

The Christian and the Race Problem

By WILL W. ALEXANDER[1]

THOMAS CARLYLE once said, "Any road, even this little path from my back gate, will lead to the end of the world if one follows it." America's treatment of minorities, especially Negroes, can no longer be thought of as a purely domestic problem for it vitally affects our relations to people of many continents and quickly leads to the end of the world.

As a nation, we have generally treated our colored population as inferiors and have denied them their full rights as human beings. This treatment has been based on the assumption by most white people that they are superior to other peoples. In the past, wherever white people have lived among other races, they have insisted on a position of superiority. White supremacy is not something that is talked about in the South only. It has been practiced wherever the white man has gone.

The vast majority of the population of the world is colored. The tinted or colored people comprise 1,552 million of the world's population, while there are only 715 million whites. Isolation of the peoples of the earth is no longer possible. The white man must now live as a minority in this shrunken world with teeming millions of black and yellow and brown people who are unwilling longer to accept the white man's assertion of his own superiority. Many believe that if the white man does not rapidly change his attitude, we will be driven very quickly into a third world war, a war of color, for which the white man must accept responsibility and in which civilization may easily be destroyed. If this is to be prevented, it seems quite clear that white Americans must assume heavy responsibility now.

We must begin at home. America must, without delay, admit the colored populations within her borders to full opportunities as fellow citizens. As long as we deny to our American minorities such full participation, we will have little influence in South America with its interracial population; in China, India, Russia, and Africa. Undoubtedly the greatest handicap which we as a nation face in these other parts of the world is the inferior position to which we have relegated colored minorities in this the strongest democratic country in the world. These other peoples will never believe in our democracy so long as it is handicapped by such a minority policy as is now followed by this country.

[1] Mr. Alexander is the vice-president of the Julius Rosenwald Fund, 4901 Ellis Avenue, Chicago, Ill.

This article by a distinguished authority in the field of race relations may be read as a significant contribution to the discussion of the Uniform Lesson for Sunday, November 5. Like the article on the next page, it has been made available to BAPTIST LEADER *through the syndicated services of the International Council of Religious Education.*

The American church in its outreach to the ends of the earth is faced with the same problem. American segregation and racial discrimination discredit American Christianity in more than half the surface of the globe.

The white man in America, and the world over, must give up the theory of his own superiority. The white people have made important contributions to civilization. So have other peoples. There is no scintilla of scientific evidence or historical proof that the white man is essentially superior to other peoples. The future of the white race and the things which it has contributed to the world are not made safe by assuming a superiority which has no basis in fact. Such a course can only lead to grief and great suffering for the whole world. There is no greater threat to the future of civilization than the white man's insistence on his own superiority, which may stem from fear and anxiety within himself.

The white man too must learn, wherever he is, to live with other people as equals. In no other way can a lasting peace be maintained. The white American cannot do this in other parts of the world until he has done it at home. If we are to have a good world, it must be the product of the combined efforts of peoples of many races, cultures, and colors working as equals and in harmony. Any other attitude on the part of the white man will create a solidarity of colored peoples united in the determination to throw off, once and forever, white domination and oppression.

The contracting of the world through modern transportation and communication need not lead to tragedy and suffering. It may result in greatly enriching the life of the world. This can be done, however, only if all peoples come to an appreciation of the cultures and contributions which can be made by other racial groups. The white man with all that he has to contribute to a better world must learn that other peoples also have much to contribute and in humility and openmindedness he must try to understand and appreciate the values in other peoples. He must sit down at their feet and learn, and in modesty accept what they have to offer. Only in such a spirit, can he become a contributor to world peace and the munificent life which modern transportation and communication are now making possible among the peoples of the world.

Fortunately, in Russia the world has been given a working example of a civilization from which racial intolerance and inequalities have been eliminated. Russia does not have racial prejudice nor does it tolerate racial discrimination. This example in Russia has stirred the imagination of the colored peoples on a global scale and has given them a hope that they can find a place where men may live as brothers for the common good. Because of Russia, it is no longer possible to say that this cannot be done. In one great nation—three times the size in area of the United States and with a population of 190 million people—it has been done. We, too, can do it.

■

"RACES have been brought nearer to one another without mutual readjustments in standards of living, and this has created conflicts and hatreds."

The Christian View of Industry

By BERNARD C. CLAUSEN[2]

WHEN A CHRISTIAN looks out across any territory of human experience, the eye searches for the deepest human need and the spirit responds with an eargerness to meet that need with honest helpfulness. In industry, one of the greatest needs is for trained, skilled, labor union leaders who will bring to their tasks of organization and negotiation, a knowledge of the mistakes which have been made in the past and an eagerness to avoid them in the future. Even the bosses will enthusiastically agree with that.

It seems clear that the issue of union labor has been settled now in America. The workers will be given the right to organize, and they will take advantage of that right wherever they work in fairly large units. No wistful wishing can be expected to reverse that trend. And no critical diatribes against untrustworthy leaders, racketeering gangs, and ignorant masses will do anything but complicate the situation. We get the kind of leadership we deserve, either by our indifference or by our active and constructive helpfulness. This fact suggests the course to be pursued.

There is no necessity for taking a partisan position, for or against organized workers, and for or against a particular kind of union. Those choices are being settled beyond our control. Christians can, if they will, help prepare the kind of labor leadership which will be filled with pride in peaceful negotiation and absolutely proof against the temptations of violence and grafting dishonesty. But such leadership will not come by means of wishing or hoping. It will come as we help prepare it through careful, honest teaching.

Why should the Christians not exert themselves to provide classes in the school courses which the officers and prominent members of a local union need? Meeting places in the heart of the workers' communities should be found, and the teachers sent to them, where they can learn without being asked to dress up and travel long distances after the day's toil. Instructors should be chosen partly for their academic knowledge, but mostly for their patient humaneness and their willingness to sacrifice time and effort and pride as they approach the eager adult minds of these wistful men and women who realize their limitations and are pathetically eager to improve themselves as they face their great opportunity. Courses should be outlined to meet their defined needs, but in almost every locality, the laborers will be found hungry for instruction about the theories of economics, the implications of sociology, the lessons from past labor union history, the skill involved in making a public speech, and the techniques of managing and recording the parliamentary formalities of a public meeting. Through all these courses in the probable curriculum, there should run the constant insistence upon preparing for the nonviolent settlement of all disputed questions by discussion and mutual understanding between the worker and his boss.

Dr. Clausen maintains that our churches, as Christian institutions, are honor bound to make their largest possible contribution to the solution of the critical industrial problems of the present day. He points out one helpful step the churches might take. Read this article in connection with the Uniform Lesson for November 26.

At first this may seem like sharpening the weapons provided for one side in a fierce economic battle, and even this modest contribution may be initially interpreted as unwarranted interference in the balance of the class struggle. But employers are now beginning to realize that if they must deal with employees in organized groups (and they must), then the better informed, the more peacefully inclined, the more skillful the labor negotiators are, and the more intelligent the mass of the workers are, the better the procedure will be. So it may be expected, that all the elements in the situation will end by thanking the Christians, who as a result of a compassionate creative view of industry, volunteered for a difficult and needed task, and patiently carried it through until it justified itself in practical results.

One effect upon the churches concerned will be a new sense of respectful admiration for the working men and their leaders. We know too few of them. We have never made them feel at home in our sanctuaries. We seem to them to have been allied with their natural enemies, the employers, and to be afraid to take over the brief risk of affronting them. As a result, our churches have meant less and less to their spirits, and they have been beguiled, with their families, into indifference and disdain. Our view of industry has been a one-sided view, and the balance should be righted. There is no better, more practical way, than to assume responsibility for labor college classes which will give to the unions a supply of leaders of whom the church, and the workers, and industry can be justly proud.

■

"The church must never be satisfied to demonstrate its social concern in pious phrases only. Sentimentality is not enough. There must be the condemnation of sinful conditions; the exaltation of the Christian ideal; and the participation of individuals and groups in the work of every agency, political, economic or social, which seems to move in the direction of the Will of God."

[2] Dr. Clausen is pastor of the Euclid Avenue Baptist Church, Cleveland, Ohio.

Teachers' Materials

INTERNATIONAL SUNDAY SCHOOL LESSONS — IMPROVED UNIFORM SERIES

THEME FOR THE QUARTER: Light from Christ on Life Today

AIM: Through a study of principles revealed in the Bible to learn Christian ways of solving social problems

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LESSON 6 — NOVEMBER 5

The Christian and the Race Problem

Luke 10: 25-37; Acts 10: 9-16, 34-35; 17: 22-31

Acts 10: 9-16, 34-35; 17: 24-28

10: 9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house top to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

17: 24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

KEY VERSE: *Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.—Acts 10: 34-35*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

The Christian religion overrides boundary lines in several areas of life. Paul said that one's baptism into Christ means that there is no longer Jew or Greek, bond or free, male or female, "for ye are all one in Christ Jesus" (Gal. 3: 27-28). This could not mean that Christians have invariably disregarded all distinctions of race, nation, class, or sex; but it does mean that such differences need not lead to bigotry or strife.

Christians Were Jews

It was some time before the church threw open its doors widely to Gentiles. If a man was a Jew, he could become a member of the church by being baptized (Acts 2: 38); if he was not a Jew, he had to become a Jew before he became a Christian. Members of the Christian church were faithful in performing the religious rites of the Jews (Acts 3: 1).

In addition to the proselytes, whose presence in the Jewish group would have prepared Peter's mind for an even more inclusive attitude, there were such men as Cornelius (Acts 10: 1-2). He was an "associate member," connected with the synagogue worship. There were three regularly recognized groups as referred to in Psalm 115: 9-13; the house of Aaron (priests), the Israelites in good standing (Jews and proselytes), and those who "feared the Lord" (a friendly, sympathetic, devoutly religious group, but uncircumcised). Cornelius was of the latter group. He "prayed to God alway."

Every word of the description indicates that Cornelius was the sort of Gentile who would have disarmed a racial or religious bigot. He "gave much alms." The suggestion of sending for Peter came to him at the mouth of "an angel of God." He was evidently an eager seeker after truth. Indifferent persons rarely get messages from God. Cornelius sent two household servants and a "devout soldier" to communicate his vision to Peter.

Peter Was Prepared

From Caesarea in Samaria to Joppa in Judea is about thirty miles. It was a good day's walk. So at noon the next

day as the messengers were entering Joppa, Peter too was at prayer and saw the vision that broke down the prejudice he had carried from boyhood. While his noon meal was being prepared he fell into a trance [saw a vision from God]. There is no need to search for the allegorical meaning of the sheet, the wild beasts, creeping things and fouls. Peter heard God's voice asking him to rise, kill, and eat (Acts 10: 13). Peter was shocked. "Not so, Lord," he said. As a good Jew he had never eaten anything that was not ceremonially cleansed (vs. 14). (This was not the first time Peter had taken issue with the Lord. (See Matt. 16: 22; 26: 33.) God warned him not to call unclean the things that God had cleansed (vs. 15). Peter was not easily convinced. The thought was to him revolutionary. The scene had to be repeated three times before he was ready to set his prejudices aside and greet the Gentile visitors who were even then at the door (vs. 17). God told him to go with the men, "doubting nothing" (vs. 20), which he did at once.

Peter had learned at least part of God's intended lesson. The long trip back to Caesarea was surely marked by heart-searching and confusion in the apostle's mind. As a rule one's social, racial, national and religious views are very tenacious. As Peter trudged along the dusty road hour after hour toward the home of Cornelius, he probably talked only to God. He knew he was on the verge of a daring step.

Jew and Gentile Equals

The scene at the home of Cornelius threw Peter's great discovery on the screen against a fitting background. Cornelius greeted the apostle by worshiping him (making obeisance). Cornelius had been around Jews long enough to be willing to concede their superiority, but Peter was a changed Jew. He raised Cornelius to his feet. The two, Jew and Gentile, stood on a common footing. Peter gave a further evidence of his growing sense of brotherhood. He came in to meet with a party of Gentiles, an act which he said was "unlawful" for a Jew. And he accompanied his act with an outright confession that God is no respecter of persons (Acts 10: 34), but accepts men who "work righteousness" regardless of nation.

In Peter's address (Acts 10: 34-43) we have preaching in its simplest form; he related the story of Jesus' life (vs. 38), death (vs. 39), and resurrection (vs. 40). It was an effective sermon. The Holy Ghost fell on them who heard (vs. 44). They "spoke with tongues and magnified God" (vs. 46). It may be observed that the Holy Ghost came upon them before they were baptized (vs. 47). The formula given in Acts 2: 38 (1. Repent, 2. Be baptized, 3. Receive the gift of the Holy Ghost) was evidently not intended as a fixed schedule of events in one's salvation. (See Acts 8: 36-37, 16: 29-33).

Question Not Settled Yet

"They of the circumcision" (Jewish Christians) were astonished to see that even God accepted the Gentiles. The question of admitting Gentiles into the fellowship of the church without having them first to become Jew was not settled with the Caesarea experience. Jewish Christians at Jerusalem "contended" with Peter over the matter (Acts 11: 1-2), when they heard how salvation had come to Gentiles. But Peter was ready to defend himself. He said, "Forasmuch then as God gave them the like gift as he did unto us . . . what was I, that I could withstand God?" (Acts 11: 17). The brethren were satisfied. For a time, at least, the verdict of the church was, "Then hath God also to the Gentiles granted repentance unto life" (vs. 18).

Several years passed before the church opened its doors widely and permanently to the Gentiles. (Read Acts 11: 20-22; 13: 46, 48; 14: 19; 15: 1ff., 24; 16: 3, 4, 20.) About ten years had passed after Peter's experience at Caesarea, when Paul came into Athens to preach at Areopagus. Here Paul seemed to have caught the full vision of the brotherhood of man. Speaking to Athenians who could understand his words better than anyone else in his day, Paul declared that God has made all men of "one blood," a truth that has full scientific confirmation and has never ceased to thrill the hearts of men who long for world brotherhood.

Qualified students of social problems are agreed that the problem of race relations is one of the most critical of this day. The church of Jesus Christ, though freely confessing major responsibility for discovering and applying techniques of brotherhood, will frankly admit that race bigotry shows its ugly and venemous head even within the church. Evangelism, Christian education, social service and missions, are merely words unless the church itself is a true Christian brotherhood.

Next Quarter

The Gospel of Matthew

ADULT TEACHER

By Howard K. Williams

■

Man's Prejudiced View of Race

Our serious race problem caused a very intelligent Chinese lady, with a sense of humor, to say in my church one day that there was a traditional story among her people to the effect that in the process of making man, God formed him and put him into the oven to bake. He took him out and he was white—underdone; so he cast him aside and tried again. He left him in a long time and when he took him out he was black—overdone; then he tried the third time and when he took him out he was yellow—just right!

Exactly so! The genuine beauty to the yellow race is its own yellow tinge; to the Negro race, its own duskiness; and to the white race, its own lack of color. Each race loves to think of itself as a chosen people, the "master" race.

This prejudice was as marked in Bible days as today. No human argument could have convinced a Jew of Jesus' day that the Gentiles had any standing with God. On the risers of the steps surrounding the Temple were warnings that none but a Jew dare enter the Temple proper. Gentiles converted to Judaism might worship outside in the open court, but not within the sacred precincts of the Temple itself.

Throughout history there has been this race prejudice. The Romans divided the world into Romans and barbarians; the Greeks into Greeks and barbarians; the Jews into Jews and Gentiles. Some Americans are quite sure that we are the superior people. In like manner is every other nation and race certain of its own excellence.

God Views Our Race Problem

Now let us try to climb high and look down! Recall the story of the man in a high apartment building who with a spy-glass looked down into Central Park, assaying to play God and help those upon whom he looked down. Here is a hard lesson to learn, namely, to see as God sees without looking down on any. "God is no respecter of persons." True, God does show respect for personality, but he does not show partiality. He honors men wherever found, whether red or yellow or black or white.

Even those who early loved Christ and tried to follow him had a difficult time learning this lesson. Peter received special instruction on this matter when in his vision he saw the sheet containing all sorts of animals. At first he could

not understand what the vision meant. Then as he thought upon it he came to the conclusion that "God is no respecter of persons" (Acts 10: 34).

It must have been a hard lesson. In fact, we know that more than once afterward Peter had to be reassured of the fact that God cared for Gentiles quite as much as for Jews.

Paul did not have so difficult a time as did Peter in learning this lesson. He was reared in Tarsus where he constantly came into contact with Gentile young people. He knew their language and ideas as definitely as those of his own home. He surely formed some fine friendships among them and admired not a few of their characteristics. When he was told that it was to be his calling in life to carry the gospel to the Gentiles especially, he apparently was not surprised at God's inclusive love. More than once he pleaded the cause of the Gentiles before the Council in Jerusalem.

The church in Antioch was founded upon the assurance of God's love for the Gentiles, and so effectively did Paul teach that soon the church was sponsoring missionaries to the Gentiles.

When a person gets God's point of view he knows that,

"Red and yellow, black and white,
All are precious in His sight."

When William Carey, a young minister at the time, preached on the proposition that "the heathen had a right to have the gospel preached to them," an older and noted preacher is said to have exclaimed, "Sit down, young man; when God wants the heathen converted, he will do it." One wonders at such lack of Christian concern, and yet there are many so-called Christians today who are not at all interested in other races, unless one of these interferes with their personal lives.

God views people of all races as his children. To him all are precious.

As Man Looks to God

The one great message of Jesus is that God is our heavenly Father. His model prayer is based on the proposition that he is "Our Father." While some would limit the "our" to include the disciples of Jesus only, our Lord did not so limit it. We may wander off and disobey, but Christ still waits for our return home even as did the father for the prodigal son. If all men can be taught truly to look to God and call him Father we will have gone far toward solving this troublesome race situation.

Not infrequently it is very difficult for families to get along amicably, difficult even for people brought up in similar conditions. How can we expect to solve the problem of race relations wherein different backgrounds and habits and complexions complicate the problem? With man this is impossible. Looking to God, all things are possible.

The Solution

The solution lies neither in an easy incrimination of others nor in running away from the problem, but rather in a recognition of the antagonisms and prejudices and differences, and then the realization that God and God alone is the answer. Men must fear God, must work righteousness in every nation, before there can be interracial amity. No one likes to have dealings with a hateful, godless, lawbreaking person, no matter what his color or race. To put two races together and say, "Now live together and like it!" will never solve the race problem.

David Grayson in his whimsical way tells of meeting a man who was a Mason, an Oddfellow and an Elk, wearing all the appropriate emblems on his coat, and how disappointed the man was when he found that Grayson did not belong to any of these organizations. "I'd enjoy giving you the grip of friendship," he said, assuring the author that if he just "belonged" he would find friends everywhere.

Contemplating this experience Grayson decided he did belong. He found himself exclaiming, "I need not envy my friend's lodges. I myself belong to the greatest of all fraternal orders; I am a member of the Universal Brotherhood of Men."

Of course! So do we all belong. When we genuinely believe that God is *our* Father, and that all are brothers; and when we fear God enough to obey him, race antipathies will melt away and we shall see divine worth in others.

The Christian solution is the only solution. "In him we live," all of us, everywhere. For a white person to fraternize with a colored person here and there does not solve the problem. It is not until Christ comes into the heart of each that each will love, honor, and respect the other.

In pursuing his effort to be a real brother, David Grayson became so interested that he exclaims, "I had a heart at the moment for anything. I felt like some old neighborly knight traveling the earth in search of adventure." Truly it would be a real "adventure" for us, to undertake honestly the solution of the race problem. We can do this by being calm and earnest in our effort to understand and love those of another race.

YOUNG PEOPLE'S TEACHER

By Robert J. Grant

■

Approach

Placing the responsibility for racial disturbances and unrest is not only very difficult, but also not particularly helpful. Almost every group of persons has at sometime or another been accused of fomenting racial hatred. Even the church has at times been criticized for its lack of pronouncements on the matter of fair race relations and its failure to contribute to the solution of the whole race problem. It is important to remember, however, that in a society as complex as ours none of us can be freed of the responsibility of carrying out the vision and ideal of Jesus Christ, who showed men how to live in peace and brotherly love.

As we consider this lesson, let us remember that racial antagonism is not alone a twentieth-century product. Long before the profitable slave-trading by the American privateers of the seventeenth century, Babylonians, Assyrians, Egyptians, Hebrews, Persians, and Phoenicians philosophically defended slavery on the grounds of "natural subjections and difference of race." Slavery in a formal sense has disappeared from our own country, and from most of the civilized world; but the "difference of race" still incites many people to a fervor of contempt and hate and mistrust for those of other races.

Scripture

One of Jesus' early acts was the removing or disavowal of certain important Jewish rites or customs that so completely separated the Hebrews from other people and made free social intercourse practically impossible. Turn to Mark 7: 19, in the Revised Version, and read: "This he said, making all meats clean." We see, then, that when the voice said to Peter, "Rise, Peter; kill, and eat," the distinction of meats was again abrogated. The way was being shown to Peter, whereby Jew and Gentile were to associate as equals.

Note that the vision—not an unusual form of revelation, and yet not by any means the most frequent—had to be repeated three times, to establish the lesson taught by it. Here, for Peter, was the beginning of the death of the old haughty Jewish exclusiveness.

As we turn to the last part of our printed Scripture lesson, we note that it is a strange doctrine that Paul

preached that day at Athens. "God that made the world and all things therein, . . ." was an unheard-of explanation of creation in that ancient city. The Epicureans had promoted a doctrine of the "eternal atom"; the Stoics had failed to dissociate God the Creator from the world which he created. But Paul laid the credit at the feet of the Eternal Father. The apostle then rebuked the narrow pride of the Greeks, who had distinctly labeled all persons either Greek or barbarian (of no account).

Interpretation

Innumerable factors may enter a young person's life to interest him in fostering Christian friendliness between members of different races. Whether your young people appreciate the immensity of the problem or not, you will wish to consider several things with them. In the first place, point out the seriousness of the situation in our own land. Within the last two years, there have been major race disturbances in at least four of our large cities. Also discuss with your pupils the means of combatting prejudice. Decide which method is best: a program of education that will gradually give more and more people an appreciation of the background of other groups and the contributions that they have made to our culture; or a short but furious propaganda campaign directed to the radios, newspapers, and lawmakers. Review Jesus' attitude toward people of other races, e.g., the woman at the well; and note again the experience of Peter at Joppa and the declaration of Paul at Athens.

Summary

So long as there remains discord among the racial groups of the world, the will of God is being thwarted. Not alone from a practical standpoint—for instance, the debt that we shall owe the servicemen of other races who have fought and died for us in the war—but from the viewpoint of the ideal that Jesus set down for us, "Love thy neighbour as thyself," we must continually educate ourselves on the matter of Christian race relations.

Questions

1. Is it fair to judge a race by its poorest representatives? or even its best? Are there not good and bad in all races?

2. How can young people help to solve the problem? Are there any interracial Christian groups in your neighborhood? What have the Negroes contributed to the American culture?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

The struggle between races, and their apparent fear of each other, is not new. Throughout the period of written history—look, for example, at the bitter feeling held by many Jews against the Gentiles at the time of Jesus—people have feared other people who, on the surface, seemed different. And rather than seek the cause of that fear and consequent prejudice—and thus eliminate the antagonism—many have resorted to the use of such catch-all expressions as the following: "I'm glad there aren't any Negroes living on my street." Or, "All Jews are alike; they'll squeeze your last dime out of you." And although we know these and like statements to be unkind and utterly false, we are yet amazed at the number of persons—some of them otherwise good Christians, too—who unwittingly heap coals on the fire of racial discrimination and biogtry. Ours, as teachers of intermediates, is a desperately challenging job. It is not easy, but we must influence as best we can the young people who pass through our classes, so that they, and thus succeeding generations, will come to understand and appreciate, in a sensible and Christian way, the characteristics and customs and needs and longings of all races of mankind. We must point out the dishonesty of making ill-founded charges against any people.

We are indebted in many ways to other races. Jesus himself was born a Jew. Our Bible was written largely by Jews who had been converted to Christianity. How then can we possibly persecute the Jews in our midst? Furthermore, many Jews have served our nation in high positions; many today are serving in our armed forces. Thus, both religion and patriotism require our acknowledging this debt to the Jews. Much can also be said of what other races have done for our present western culture. Mention the part the Romans had in bringing Christianity to us.

These arguments in favor of laying aside racial prejudices are only incidental, however; the strongest argument is that of Christianity itself. We cannot be true Christians unless we rise above prejudice. Cite some of the teachings of Jesus to this effect, notably his conversation with the woman at the well in Samaria and his parable of the good Samaritan. Call attention to the fact that Peter probably would have continued to look down upon all Gentiles, had it not been for his personal devotion to Jesus. Point out that Paul, reared a strict Jew, became a missionary to the Gentiles, in obedience to the command of Christ.

In what ways are we often unfair to minority groups in this country? Our principal racial problem in America today, of course, concerns Negroes. Are Negroes given equal opportunities for an education? Do they find equal justice in the courts? Are they paid the same wages as white people for the same work? Does being Christian toward them require our seeing to it that they are given equal opportunity and justice? These questions may be raised in the course of the class session. Always press the question, "What can you and I do about these things?" In other words, avoid discussion which requires nothing of the class members themselves.

Truth in Action

What you will do with this lesson depends largely upon the section of the country in which you live. If there is a foreign settlement near, you may wish to take your class to visit it. A trip to Chinatown, for example, or to a Negro section, would be helpful. If such a trip is to be made, prepare the pupils for it in advance, so that they will not go out of mere curiosity, but with a real desire to learn about other people in order to understand and help them better.

Particularly needed at this time, to offset the war hatreds and to prevent our young people from thinking that the war in the Orient is between the white race and the yellow race, is an enlarged appreciation of China. Chinese civilization is a very ancient one; Chinese learning has always been keen. More than ever before China will be one of the great powers of the world. Encourage the pupils to find out as much as possible about Chinese history and the present struggle of the Chinese to preserve and develop their national life. It has been said that if all the leaders of the United Nations should now be seated around the peace table, the most Christian of them would be the Chinese. Certainly we can learn from President Chiang Kai-shek much about what the Christian attitude ought to be toward our enemies. Can you quote what Madame Chiang Kai-shek said about this? It is worth learning and quoting. If there should ever be raised again a question as to the value of Christian foreign missions, China and her leaders will give a sufficient answer.

LESSON 7 — NOVEMBER 12

The Church During War and Peace

Isaiah 2: 2-4; 9: 6-7; Matthew 5: 43-48; Romans 13: 1-7

Matthew 5: 43-48

43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Romans 13: 1-7

13: 1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

KEY VERSE: *Blessed are the peacemakers: for they shall be called the children of God.—Matt. 5: 9*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

Today's lesson may be considered under four headings: (1) The Bible foretells of a warless world. (2) God takes toward man the same moral attitude that he asks men to take toward one another. (3) The Bible keeps a careful balance between high ideals and the practical needs of everyday life. (4) The acid test of the war motive comes after the war is won.

Under the first heading, the Bible gives well-known word pictures of the day when nations shall beat their swords into plowshares and their spears into pruninghooks; when nation shall no longer lift up sword against nation, "neither shall they learn war any more" (Isa. 2: 4). These words were written at a time when peace on earth must have seemed, of all blessings, the most distant. Tiglath-pileser III (745-727 B.C.) had been king of Assyria but a few years, and there could be no question of his intention nor his ability to push westward as far as Jerusalem. Uzziah, the great and powerful king of Judah, had died about 740, leaving affairs in the hands of his ineffectual son, Jotham. Damascus, capitol of Syria, fell to Assyria in 732; Samaria, capitol of Israel, met the same fate ten years later. Shalmaneser IV, Sargon and Sennacherib followed Tiglath-pileser on the Assyrian throne and continued the nation's policy of warfare marked by ruthless destruction. The enemy reached the gates of Jerusalem in 701 B.C. There was nothing in the picture at Isaiah's time to suggest peace, yet Isaiah saw it. The Bible looks beyond the current scene to a bright, new day.

God the Author of Peace

There is one chapter in the Bible that repeats the same clause twenty-six times. The words are, "His mercy endureth for ever" (Psalm 136). The same words are repeated again and again in other places. When the Children of Israel were first making God's acquaintance, they learned that he was merciful, gracious and longsuffering (Ex. 34: 6. Cf. Deut. 4: 31; Ps. 86: 15). The Psalmist declared, "He hath not dealt with us after our sins; nor rewarded us according to our iniquities" (Ps. 103: 10). Micah portrays God as predicting a time when every man would sit under his vine and under his fig tree with none to make them afraid (Mic. 4: 4). The Messiah was to be the "Prince of Peace," the people were told (Isa. 9: 6).

Of course, Jesus carried forward this attribute of God. It was "made flesh" in him. The Messiah had been compared to a sheep, dumb before her shearers (Isa. 53), a man despised and rejected. No Bible description fits Jesus' life more exactly. Though he was often in conflict with others, there is no record of his having contended for his own rights or in his own defense. (See 1 John 3: 16.) It was not an uncommon thing for him to rebuke men for their ungodly attitude toward divine situations. He claimed to have power to control conditions that appeared to be mastering him (John 10: 18).

No Ground for Revenge

The argument in Matthew 5: 38-43 would break down if it were applied exclusively to warfare. Jesus was talking about one's attitude toward personal enemies and the taking of revenge against them. The Hebrew law had made love toward one's neighbor mandatory upon all the people of God. "Thou shalt love thy neighbour as thyself," is an Old Testament precept (Lev. 19: 18), for those who have wronged us personally and against whom we would be tempted to hold malice. The cleansing of the Temple, considered in its context, was not an act of hatred or revenge; it was an act of service to mankind.

If we have the moral fortitude to apply Jesus' reasoning to nations that lift up sword against one another, we face difficult and exacting moral conclusions. Even after war is proved to be justified and necessary, it must still be carried on in the spirit of love—not alone for those we defend, but for the perpetrators of the wrongs we seek to correct. Whatever penalty is meted out to civilizations, enemies must be prompted by a desire to right the wrongs

they have committed. In fighting the war and in negotiating the peace, the rule of love must be operative.

Is It Practical?

Jesus was not afraid of an ideal. He thought it was possible for one to love one's enemies (Matt. 5: 44), to return blessing for cursing, good deeds for hatred, prayer for persecution. He presented this high standard of conduct for adoption by his followers. Even on the cross he prayed for his enemies. The whole scene would have been marred if he had been found reviling them as they crucified him.

The argument Jesus used is that God does not withhold the rain and sun from the evil (his enemies). He declared that the test of love is not in our attitude toward those who love us. Even the publicans (heathen) would go that far, he said. In the final analysis the attitudes of the heavenly Father should be those of his children (vs. 48). Furthermore, Christ's demand for "perfection" would be a very embarrassing one to any who understood him to mean that a man is equal to God. Paul, we recall, said, "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend [lay hold on] that for which also I am apprehended of Christ Jesus" (Phil. 3: 12).

Value of an Ideal

Knowing human nature as he did (John 2: 24-25), Jesus was also undoubtedly taking into account the great moral value of a high, seemingly impossible, ideal. Even Paul never ceased to chafe under his all too human nature. He was morally restless, looking always to the perfect goal of life, Christ's own true nature (See Rom. 7: 21, Phil. 3: 10-11). Paul advised Christians to keep their eyes on the ideal (Col. 3: 1-2). Among the disciples there were dreams of a day when the ideal should be realized and Christ's followers would actually be like him (1 John 3: 2). God has enabled man to see further than he can attain.

Practical Idealism

Paul declared in one place that there is no longer Jew nor Greek, bond nor free, male nor female, "for we are all one in Christ Jesus" (Gal. 3: 28). Yet he thought it good policy to have Timothy, a half Greek, circumcised (Acts 16: 1 ff.); he instructed Onesimus to go back and surrender himself to his master, Philemon, and even advised slaves to obey their masters "as unto Christ" (Eph. 6: 5); and he told the women of Corinth to keep silence in the church (1 Cor. 14: 34). The practical facts of life did not overrule the ideal, but set temporary limits upon it.

Even so, if we are forced to admit—because of our human weaknesses—that Jesus' injunction to love our enemies is too high for total adoption, we may at least keep the ideal in mind and our lives directed toward it.

Religion and Patriotism

The second section of the lesson (Rom. 13: 1-7) would have been considered by the Christians of a very early day one of the most practical and timely bits of advice that Paul gave. A perplexing question with them was how they, citizens of God's kingdom who rendered undivided allegiance to him, could be loyal citizens of the Roman Empire. There was a tendency on the part of the Christians to set the civil government at naught (Acts 5: 29). In fact the Christians early became known as disturbers of the peace, as in their experience at Thessalonica (Acts 17: 6). It ought to be noted that the accusation was made by "certain lewd fellows of the baser sort."

Jesus had given Paul a clear example in his own attitude of loyalty to Rome. At a time when the propriety of paying taxes was an open question among the Zealots and some other Jewish nationals, Jesus asked that taxes be paid (Luke 20: 25). Whatever accusation to the contrary may have been made against Paul (Acts 16: 20-21), the fact is that he conducted himself as a loyal Roman citizen, and took some pride in his citizenship (Acts 22: 28).

The State Ordained of God

Paul argued for good citizenship, not on the ground of expediency, but as a duty to God. "The powers that be are ordained of God," he said (Rom. 13: 1). And willful disobedience to the law of the land resists the "ordinance of God" (vs. 2). Paul thought of the state as the "minister of God." He went so far as to say that one's co-operation in the affairs of government was a matter of conscience, and that the paying of tribute (taxes) was a Christian duty.

Most Christians have in recent years looked upon it as a Christian duty to support the nation's hand in time of war, as cherished principles were being defended on the battlefield. More binding by far is the Christian duty in the postwar era when men may learn the practice of universal brotherhood. Christians must not and will not withhold the hand when God is trying to build a Christian world order.

ADULT TEACHER

By Howard K. Williams

■

I do not know a more beautiful or inspiring picture of the church as it should be than the one presented in Isaiah 2: 2-4. You must see it as a picture to realize its beauty. To the Jew of the Old Testament, Mount Zion, the seat of the Temple in Jerusalem, was the center of his devotion. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy" (Ps. 137: 5-6). "Pray for the peace of Jerusalem!"

The Pre-eminent Church

So here Isaiah is looking to the time when the dwelling place of God shall be exalted to chief place, and from that place the law of God shall go out to all the world. The church to have its rightful place in the world must stand highest in man's esteem. It must not only seem to be his chief good, it must actually be his chief good. Not only above his home, his business, his pleasure; it must really be his home, his business, his pleasure, "established in the top of the mountains, . . . exalted above the hills."

In the Church of the Holy Sepulchre in Jerusalem, our guide pointed dramatically to a marker in the floor and said, "This is said to be the center of the world." Of course his assertion is untrue; yet as I looked about I saw that the place he indicated is between Calvary and the empty tomb. That at least is where the church must be. The cross and the risen Christ—these alone can make the church and make it worthy to be exalted above all the hills of life. Never can the church minister to the world in war or peace until its life incarnates the living Lord and its method emulates the cross of Christ. Where does the church stand in your estimation? What place does it have in your life?

The Church Universally Pre-eminent

"All nations shall flow unto it." The church is not the church until it draws all nations. In the days of Isaiah, that was a strange doctrine. I doubt if anyone in his time caught the meaning. To the Jew, the Temple was for the Jew only. It was a concession merely, that there was a place for the Gentile to worship God in the outer courts. Jonah, a cultured, broadminded prophet, could not conceive that Jehovah was thor-

oughly interested in the salvation of the hated people of Nineveh, and he acted like a spoiled child when he did find out that God would forgive them when they repented.

It was left for Jesus to show clearly that the house of God was for all nations, and even his closest disciples had a difficult time learning the lesson. Can we blame them, however, when we remember that only in isolated cases have men, through two thousand years since Jesus' death and resurrection, caught the vision that all nations should flow up to the house of the Lord? And that not until the days of Carey, a little over a hundred years ago, did a part of the church undertake to send the gospel of Jesus Christ to the non-Christian nations? And the shame of it, that today we spend more money in a week to carry on a dreadful war, than we have spent in years carrying forward the evangelization of the world. And yet, this world can never have peace of heart, either in time of war or in time of so-called peace, until the church of Jesus is made to tower "o'er the wrecks of time."

The Teaching of the Church

The church must be the mountain of the Lord. It is more, much more than a fraternal organization. A woman once said to me, "I pay my dues in a certain lodge, because it gives sick benefits. What does the church give?" Another one said, "I am making a certain lodge, my church." There is no comparison. The business of the church is to teach God's way. "He will teach us his ways." There are no more difficult lessons to learn than those the church has to teach, and none so essential. When one contemplates the empire of the mind and the vast researches that have produced ocean liners, airplanes, bombs, robots and all the instruments of construction and destruction being used today, and then places beside these severe courses of training the lessons Jesus has to teach, he realizes that exacting as all this achievement has been, the work of the church is more demanding. "Love your enemies." "Bless and curse not." "Return good for evil." Whoever really tries to do these things knows their challenge.

What the world needs most in this hour is not more inventions, but to learn the ways of God. It is the only hope of this highly mechanized, scientific world. Like a child with a dangerous weapon the world goes madly on. We need to grow up unto Him in all things, that we may use the inventive genius of men wisely and well.

Practicing His Teaching

"We will walk in his paths." One day Gandhi was riding in a third-class compartment in a train of India. The only other passenger was a Hindu who persistently expectorated on the floor. Gandhi remonstrated with the man not to continue, urging that it was unsanitary. Not knowing that it was Gandhi, the man continued his filthy practice. Every now and then on the long journey he would sing a popular chant.

Arriving at the station, the man was horrified to learn that it was Gandhi who had been his riding companion, and kneeling before him begged his forgiveness. Gandhi said, "I see you are one who sings Gandhi's hymns, but do not do as Gandhi says."

With more point Jesus could say the same to his church today. How many of us truly endeavor to practice what we learn in church? To learn Christ's way and not walk in it, is like a man reading a road sign and expecting to reach his destination without traveling the indicated road. When the church walks his way, we may expect real results.

Cure for War

Most of us hate war, if for nothing else, for the selfish reason that it is inconvenient; but most of us abhor it because it is so full of hate and so demoralizing. Suppose a person had cancer in a virulent form, and that someone should come along with a positive and complete cure. Would not that person be foolish to wave aside the cure because it was much trouble?

Naaman had leprosy. The prophet suggested a cure but Naaman did not like the method. Then a wise servant said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" (2 Kings 5: 13).

What brains and money and hardship and blood and unspeakable suffering we are paying for war, despite the fact that God promises that if we put him first and walk in his ways, then "they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

With how much earnestness and pathos must Isaiah, after this glorious vision, have cried out, "O house of Jacob, come ye, and let us walk in the light of the Lord." And alongside this picture is that of Jesus crying over Jerusalem, "How often would I have gathered thy children . . . and ye would not!" How long will the world resist the only cure?

YOUNG PEOPLE'S TEACHER

By Robert J. Grant

■

Approach

Criticism of government is a chief pastime of some people. Not that we would want to live under a tyranny where the least whispering question of a government official's authority would bring severe punishment! But we sometimes wonder if it is fair or at all helpful to complain about the government just because there is no law or restriction against it.

Blistering letters often reach the editorial pages of our daily papers—either for the appointment of a certain official, or against his appointment; for including a certain item in the national budget, or for the failure to include that item. Especially have government leaders and aspiring leaders been criticized, and sometimes maliciously, during the recent pre-election period. Then, too, various types of pressure are leveled against the administrators and legislators of our government, both by private interests and by well-organized lobby groups. One wonders sometimes how a government leader "can keep his head, while all about are losing theirs." Perhaps some of the criticism is of a selfish nature, as in the case of certain groups that are anxious to push through legislation that will benefit them, without considering the effect of such upon the country as a whole.

Scripture

Paul's contention was not, as some writers have interpreted it, that one should pay unquestioning allegiance to earthly rulers, even when their policies conflict with divine law and the higher allegiance to God.

But Paul saw that without civil government, and a proper amount of authority vested in it, Christianity itself would be placed at a disadvantage. In fact, the state was viewed as a divine institution. That did not mean that it was incapable of erring, nor did Paul advocate any particular form of government. He saw quite clearly, though, that human government, inadequate as it may be, is infinitely better than anarchy.

"Whosoever therefore resisteth the power," would indicate that Paul was forbidding Christians the right to revolt. In fact, Paul, as well as other great Christian statesmen, was interested more in the Christian's duties than in his rights.

One may wish to raise the question here, "Well, what about tyrannies? Must the Christian stand by and do nothing to resist them? What about the present governments in which only a very few persons have ultimate control? Would not Paul's instructions tend to encourage such forms of government?" Far from it! Although, as we have already stated, Christians—according to Paul—must submit to the commands of governments (even tyrannies), we must not forget that a Christian must never commit a wrong for his government. How long would a tyranny last if the subjected peoples refused to do wrong? Would it indefinitely wield strong influence?

Interpretation

This message of Paul's was vitally necessary for the early Christians. In some respects they had come to look upon government as contradictory to their religion. Paul, however, laid upon them the heavy responsibility of permeating government with Christian principles, and thereby gradually changing it. He knew that revolution was a mark of immaturity and that the lessons that are permanently learned are those that are learned step by step. And so the Christians of that day, and this, have the sacred duty, not only of living peacefully with each other, but also that of influencing their governments toward the high ideals of Jesus Christ.

Summary

Young people are more susceptible than other age-groups to the call of organizations, movements, causes. Unfortunately, they are sometimes misguided and pledge their undying allegiance to political and social agencies merely because of their idealistic platforms. The church loses some of its potential leaders to other organizations that have an appealing program. It is the high privilege of the church and church school, through officers and teachers, to present the challenge of taking the principles of Jesus Christ into government administration. Without such principles, social reform is shortlived.

Questions

1. Has any political party or candidate ever won an election on the basis of "100 per cent Christian principles"? Why are candidates reluctant to announce that sort of allegiance? Does that mean that we must compromise our ideals whenever we vote?

2. How can Christian young people best make their convictions known to government leaders?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

■

Plan for Class Session

This lesson comes the day after Armistice Day. Intermediates, of course, do not remember the Armistice at the end of World War I. You, however, will probably remember it well. At any rate, this is a fine starting point for the class session. Begin by telling how people all over the world rejoiced when the war ended; whistles blew, flags were flown, parades were held. It was thought that peace for many generations to come was now assured. But less than twenty-one years later a new and more far-reaching war began. We should ask, What causes wars? Few people wanted World War II. Why could it not, therefore, have been avoided? Why can we not find some way to assure permanent world peace? Is it not because the nations of the world have been, and still are, unwilling to take the Christian attitude toward enemies? Certainly, there will be wars, until the laws of God take their rightful place in the hearts and lives of men everywhere. Yes, the way of Jesus is the only way to lasting world peace. Wars are bred by hatred; peace is nourished by love.

As Dr. George Buttrick has pointed out, "We talk hopefully of the postwar world. But no world can be better than our present world unless present people become better people." That is why we must put Christianity into our patriotism. We cannot become better unless we become more Christian. We cannot make a better nation, as patriotism urges us to do, unless we are Christian citizens. But Christianity requires us to love our enemies, and a nation made up of Christians would love its enemies. Such a nation would find a way to assure peace. Hatred produces war; love assures peace.

It must be admitted that loving enemies is not easy. It is hard for an individual to love another individual who does him wrong. It is certainly not easy for the people of a nation to love the people of a hostile country, but it is possible.

Jesus did not intend to teach that wicked people should be permitted to go on hurting and destroying others. Loving enemies does not mean allowing criminals to rob and steal, to shoot and kill, or to destroy the innocent. We have governments to prevent these things. We have courts, and jails, and police protection. Loving enemies does not require turning all the criminals out of jail. In fact, that would not be for their own good. We may love one who commits a crime, but we must insist that he be restrained from committing any more crimes.

But when it comes to international affairs, we have not as yet set up any international machinery to stop a strong nation from aggression against a weaker nation, or to compel nations to settle their disputes without going to war. If now we are willing to spend as much and risk as much for peace as for war, we can prevent World War III. But if we think primarily of ourselves, we cannot hope to do so.

Truth in Action

Examine a globe or map of the world. Note the distance between the great nations of the world. How far is it from New York to Tokyo? From Detroit to Rome? From San Francisco to Berlin? In miles, the distance perhaps seems great. But how long does it take to travel by plane from one end of the earth to the other? Compare this speed of travel with the time required for a journey from one state to another in the early days of our history. The world is now, indeed, one neighborhood, and the time has come for a world agency to assure peace.

Try to arrive at an understanding of what Paul meant when he wrote to the Romans that "the powers that be are ordained of God" (Rom. 13:1). Remember that the Roman Empire was at that time very corrupt and that it was hostile to Christianity. Did Paul mean that a bad government should be supported and regarded as an instrument of God? Certainly not. He did not mean that citizens should make no effort to improve the state. In applying this teaching of Paul to our own times, we must understand that as citizens of the United States we ought to obey all the laws of the land. If any laws are unwise or wrong, we should, as citizens, try to have them changed.

Gradually, but surely, in this country we have come to see that the national interest must be put above community and state interests. One does not love his state less because he loves the nation more. Must this not be extended to the world? Would one have to love America less in order to love the world more? Does not the best interest of America itself require a world government? We have discovered that in the union of states, each state fares better than when it stands alone. Is that not also true of nations?

LESSON 8 — NOVEMBER 19

Christianity and Democracy

Micah 4: 1-5; Mark 12: 13-17; Romans 13: 8-10; 1 Peter 2: 13-17

Mark 12: 13-17

13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

17 And Jesus answering said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

Romans 13: 8-10

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

1 Peter 2: 13-17

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

KEY VERSE: *Bear ye one another's burdens, and so fulfil the law of Christ.—Gal. 6: 2*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

■

In order to get the historical perspective for the lesson today, it is necessary to note that the early and picturesque experiments with democracy were quite different from the government of the United States. In Greek cities there was a great slave population excluded from participation in government and even from civil rights. In Rome the voting was done by the Patricians or pure Romans. Plebeians, mainly of foreign extraction, had few rights at all when the republic started. Beside them was the great slave class.

Living as he did under an autocracy, Jesus did not advocate democracy, but he did lay a safe foundation for it. This foundation was human brotherhood. The Jewish law had for centuries insisted upon the rights of every man to claim legal justice. Even slaves had their interests guarded (Lev. 25: 39 ff.). The Hebrew nation never had anything corresponding to the Egyptian pyramids or the vast buildings of Assyria that called for a heartless expenditure of man power under the lash. Before the time of Jesus, the institution of slavery, so far as the Jews were concerned, was relatively endurable.

Disciples Were Friends

Jesus advocated no system of government. But he respected all mankind and fully recognized God's beneficent rule. He called his disciples "friends" (John 15: 14-15) instead of servants. The word in the early church was "joint heirs" (Rom. 8: 16-17).

The main point in the story of Jesus' interview with Pharisees and Herodians over taxation was his use of the Roman penny (denarius), valued in our money at about twenty cents (the ordinary day's wage of a soldier or laborer). It was the most common coin in use all over Palestine. The image of Tiberius Caesar on it was in violation of strict provisions of Jewish law (Ex. 20: 4 ff.). Yet the Jews had denarii and used them whether they wanted to or not. And as Jesus pointed to Caesar's image and superscription, the Pharisees and Herodians were reminded that they were a part of the commercial, political, and moral system which the coin represented. There were Jews who questioned the propriety of using the coins and of paying taxes to Rome, but what could they do about it? They were a part of the Roman Empire.

Free from Bad Government

Translated into terms that a modern Christian can appreciate, one may shudder over political corruption, oppression, racial bigotry, lawlessness; but we are all a part of the system that permits such abuses. We free ourselves from this stigma only as we purify government. To do so is the business of every Christian. Mankind is one family of nations. "In the gain or loss of one race all the rest have equal claim."

We come a little closer to the relation of Christianity to democracy when we consider the words of an ancient Hebrew rule of conduct: "Thou shalt love thy neighbour as thyself" (Lev. 19: 18). Although it appears in the law code, it is not itself a law. More properly it is a social ideal which the Jews never did wholly achieve. In the Old Testament, the injunction to "love thy neighbour" is a part of a larger legal excerpt in which God is quoted directly, and in which even holding a grudge against another is strictly forbidden. The Jews must have considered it a highly important sentence, for Jesus is known to have quoted it on three occasions—once in giving instruction to the rich young ruler (Matt. 19: 19), again in a discussion during the last week (Matt. 22: 39), and also in his repartee with a lawyer (Luke 10: 27). Paul quoted the words twice (Rom. 13: 9; Gal. 5: 14).

Without such a principle, popular government is seriously handicapped. Jesus raised the rule to the dignity of a "new commandment" (John 13: 34), telling the disciples that they should love one another as he loved them. Among the disciples of a later day a

burning love for the brethren was considered a test of the genuineness of one's Christian profession. "We know that we have passed from death unto life, because we love the brethren" (1 John 3: 14).

Love and Democracy

Each church is a "living cell of democracy." It represents legal compulsion reduced to the minimum, and inner control raised to the maximum. In this connection, the church has always been the proving ground of democracy. If someone argues that church members do not always live peaceably with one another, the argument is well supported. But anyone who has had extensive experience with lodges, luncheon clubs, labor unions, chambers of commerce and political parties, will agree that the church by comparison shows a nobler spirit of fellowship.

Baptist churches, perhaps more than others, have made a special contribution to democracy. They have insisted upon freedom of conscience and upon the duty of every local church to follow the democratic pattern. Baptists have believed in this principle so implicitly that they will not tolerate outside interference when the local church is attempting to make decisions touching its own work. This belief in the ability of the group to make decisions was woven into the thought and phrasing of the Constitution of the United States because of the insistence of early Baptists.

Democratic Responsibilities

The fact that Baptists have stood for democracy through all the centuries places upon them in special measure the responsibility for cultivating within their churches the love that Jesus said ought to bind the church together. Students of Baptist history know that when religious democracy fails, the failure is often traceable to hatred and jealousy that have crept into the church. Where love has been enthroned, democracy has been successful.

Like most other desirable things, democracy presents its dangers. During the revolutionary period in France it degenerated into a confusion of noisy and uninformed opinions. Even in our own country we are not always filled with confidence by the acts of our legislative bodies. In its true meaning, democracy is not only a form of government, but an attitude toward mankind. It concedes to all persons the right of free expression of opinion. In matters of policy and law, it keeps the common welfare in mind. It may, and sometimes should, delegate authority to a few; but it leaves the power of referendum and recall in the hands of the people. Its main danger comes when responsibilities of government are put in the hands of men who have neither the intellectual nor the moral right to carry it.

Jesus advocated two things essential to successful democracy. Well informed public opinion is absolutely necessary. "Ye shall know the truth, and the truth shall make you free," he said (John 8: 32). No educator ever had more confidence in education than did Jesus. He assured some of the Sadducees who questioned him that if they had known their Bibles they would not have asked the question (Matt. 22: 29 ff.). In the second place, Jesus insisted that moral sensitiveness is essential to democracy. From a purely human angle, men with the mind of Jesus would make a democracy safe in any day. He could always state his life purpose in terms of human service. "I am come that they might have life," he said (John 10: 10); in prayer he declared that his dedication to God's work was for the sake of those who followed him (John 17: 19).

The Master passed on these two principles to his disciples. Paul, a man of profound learning, wanted other Christians to study to present themselves approved unto God (2 Tim. 2: 15). On the moral side, Paul's advice to Christians was to "abhor that which is evil; cleave to that which is good" (Rom. 12: 9).

Fitted for Democracy?

Persons who are not willing to inform themselves and who cannot or will not weigh moral issues would do better under a benevolent autocracy. Such persons could make no contribution whatever toward the settlement of great moral issues. The repeal of the eighteenth amendment and the subsequent rise in liquor drinking among young and old does not call so much for voting as it does for the dissemination of knowledge about the effect of drinking liquor. The liquor problem constitutes the greatest single threat against American democracy now on the horizon; and the threat is not primarily in the political corruption that always attends the liquor traffic, but in the state of mind and heart that prompts people to argue for one's "right to drink."

Christians are the only safe citizens in a democracy. They are children of God. Democracy ought first to be theocracy; if it is not, as in the case of our own government, the Christian forces must accept as their first task the winning of the nation to Christ. Christians measure citizenship, not by privileges, but by responsibilities.

ADULT TEACHER

By Howard K. Williams

■

What Is Democracy?

The word democracy comes from two Greek words, *demos* meaning "people" and *kratos* meaning "power." The initial meaning then is "power of the people," a community in which the people are the power, in which there is social and political equality, or as Lincoln defined it "government of the people, by the people, for the people." Theoretically, this is a desirable form of government. Practically, it has never existed. To have a real democracy, everybody must be interested in the government and able to take part in it. As a community increases in numbers, it is quite impossible for everybody to be interested and informed and active in all the intricate needs of a complex society.

So authority and power are delegated by vote to certain people or certain groups. We elect a president, or a mayor, or a Congress or assembly, and delegate to them the powers to do things for us.

But just as soon as we turn over authority to another, we lose control of whatever we thus delegate. If those in office are faithful and true to their trust, working for the good of all, then the delegated power becomes a blessing, and gives the people in general the freedom to do other things. Unfortunately, the majority of men in public office apparently forget that they are servants and become what Jesus named "unfaithful stewards." This is known to be true in all phases of our national governments and in all governments of city, county, and state; also in organizations such as labor unions, where often self-seeking men mislead the workmen rather than represent their vital interests. Very easily government gets out of the hands of the people, and the people become subjects rather than rulers. This we see in our own day, in the totalitarian governments, and in our own land where the tendency is to centralize power, rather than to keep it as close to the people as is possible in so large a country. In speaking then of democracy, we must keep in mind its initial meaning, namely, people government and not autocratic government.

What Is Christianity?

The topic of this lesson is "Christianity and Democracy." We have glanced at the meaning of democracy. Let us look for a moment at the meaning of Christianity. I would say that

Christianity is a condition in which Christ reigns in the heart and life. It is not a system of doctrines, though we must know what Christ taught in order to know what to do. It is not merely a blind method of conduct, for we cannot act like Christ unless we know what Christ was like. It is quite beside the point to say: I do not care what a man believes so long as he acts right. One might as well say: I do not care whether a man knows anything about an airplane so long as he operates it with skill. Successful operation depends upon a knowledge of the plane. Just so, Christian living depends upon an insight into the ideals of Christ.

Christianity and Democracy

If democracy is government by the people and Christianity is practicing Christ's principles, these two put together would make a Christian democracy—a society wherein men govern themselves as Christians ought. Historians write of the Greek democracy or of the Puritan democracy in New England, yet these were not, in the true sense, democracies. In each case, it was a community governed by certain people for the few secure people. The Greek democracy had slaves. The government of the Puritan settlement in New England, while claiming liberty for themselves, denied it to others, such as Roger Williams whom they exiled.

It was left for Roger Williams to establish a colony at Providence that has been designated, "the first government in the world to be established on the basis of complete religious liberty."

However, while it is essential that a Christian democracy must have religious liberty, it is also essential that, to have a thoroughly Christian democracy, the citizens must be Christian. It follows, therefore, that in such a democracy, it is necessary that every person be free to worship and that being free to worship he choose to worship God in Christ and do his will.

The Christian and Government

A man left a certain denomination because it taught that a Christian should not vote for government officials. It is true that the church and the state should not be united as institutions, yet the Christian must be actively interested if the government is to be Christian. Evidently the religious leaders of Jesus' day did not know this, so they set about trying to incriminate him by asking if it were right to give tribute to Caesar. While none knew better than he the wrongs existing in the Roman government, Jesus also knew that neither anarchy nor rebellion could correct those wrongs.

Hence his sage reply, "Render to Caesar the things that are Caesar's, and to God the things that are God's." This was not placing a partition between the two, for Jesus knew that only as people rendered to God the things that belong to him, could there ever be a time when governments would be reborn. The change could not be made by revolution, but only by leaven. This was historically illustrated by the silently growing power of the Christians during the first three centuries, when the sign of the cross displaced the pagan emblems on the Roman standards.

Our nation can never be a Christian democracy, while more than half of its citizens are spiritual illiterates, knowing nothing of Christ, and while more than 50 per cent of the other half do not take Christ at all seriously.

The Laws of Christian Democracy

We have in the Scripture printed for today just a few of the requirements of citizens in such a democracy. We must, being Christians, render Christian tribute to our government. We must pay our debts to men, and attempt to pay the debt of love for country that is never paid in full no matter what we do. Such a spirit makes a strong and secure nation; as Micah puts it, "they shall sit every man under his vine and under his fig tree; and none shall make them afraid." Adultery, murder, and theft—the bane of any society—will be unknown where every person is a real Christian and is governed by love.

Christian Democracy Cannot Be Forced

From the very nature then of a Christian democracy, this sort of government cannot be formed apart from real Christians; and Christians cannot be made by force. Hence Christian democracy must be voluntary government, wherein each and every citizen is a Christian by choice. Contemplation of this fact staggers us with the immense task before those who would make this world a Christian democracy. It also suggests the only method, namely, the real Christianization of every person in the world and the continual Christianization of those coming into the world.

Nothing but the wholehearted purpose and effort of every Christian plus the infinite power of God can accomplish this end. That such an achievement is possible is based on the word of our Lord. May we have a part in this great triumph! May we pray for faith that such a thing can be accomplished!

YOUNG PEOPLE'S TEACHER

By Robert J. Grant

■

Approach

"Democracy" and "Christianity" have been used all too freely, almost interchangeably. We must remember that a form of democracy existed prior to the time of Christ and also that Christianity has existed side by side with autocracy. Religion and government are not the same thing. They operate in different spheres of life: religion as a control from within, and government as external control. We should remember however, that democracy as a type of government is more compatible with the Christian religion—in which men may become equals through the redemption of Jesus Christ—than any other form.

Baptist church history produces sparkling evidence of the workability of democracy. Through their interpretation of New Testament church organization, Baptists have maintained, oftentimes in the face of violent abuse and persecution, that each Christian is responsible directly and solely to God. In other words, one Baptist, with freedom to follow the dictates of his own conscience, has an equal right with other Baptists to govern the affairs of his church. Probably that is one good reason that Baptists have sought in many instances to defend democracy as the Christian way of administering civil government.

It is interesting to note that among the Anabaptists of the sixteenth century (forerunners of modern day Baptists), some leaders advocated that Christians did not have the right to hold public office or meddle in governmental affairs. Others, however, following the direction of the apostle Paul, maintained that the Christian must always make his influence felt in civil government. Huebmaier and Denck insisted that the Scriptures direct men to perform their duties as citizens; that Christians may lawfully bear the sword as magistrates, and execute the laws, save in persecution of others.

Scripture

In the Scripture lesson from the Gospel of Mark, we have the record of one of the most formidable connivings of history. The Pharisees had no love for the Herodians, on political grounds, but were willing to work with anyone for the destruction of Jesus. The Master recognized their hypocrisy and gave

them to understand that he saw their trap. After looking at the penny (denarius), he maintained that it was not only lawful to "render to Caesar," but that it was the honorable payment of a debt. Caesar had given them the benefits of a stable government. Could the recipients accept that benefit without in turn paying for it? To Jesus, the paying of the coin with Caesar's image on it was compatible with a man's giving himself, made in God's image, to God.

When Paul said, "Love one another" (Rom. 13: 8), he did not mean that the love should be a final payment of a debt; it was to be a perpetual payment that can never be paid off completely. Love, to Paul, was a definite obligation, the "fulfilling of the law."

As we turn to the Bible lesson in First Peter, we remember last week's lesson, in which we noted that Christians early were suspected of being elements of disorder. Here, Christ's disciples are told, "Submit yourselves to every ordinance of man"—that they might be vindicated of suspicion. Peter reminds them that it is the will of God that with well-doing they put to silence the ignorance of men. In other words, because Christians were accused of being evildoers, they must become conspicuous for their well-doing.

Summary

It is sometimes felt that because everyone is responsible, nobody is responsible. But as Christians we realize that we have a definite responsibility in the matter of government, because unless we assume the responsibility of putting into practice Christian ideals, government itself will degenerate.

Young people are interested in the issues that confront voters, but at times it is difficult for them to devote much time to the study of issues and bills and platforms. Perhaps your Sunday school class would be interested in the project of informing themselves and the other young people of the church on the issues involved in civil elections and governmental affairs. That will not be your primary interest, of course, but it is essential that Christian young people evaluate everyday affairs in the light of Jesus Christ.

Questions

1. What do the Baptists maintain about the relation of church to state? Does complete separation indicate the failure of a Christian to assume responsibility to his government?

2. What are some of the issues in which Christians must assert themselves? How can united Christian pressure be brought to bear on the government?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

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Plan for Class Session

Christianity and patriotism are not to be identified; they are supplementary. The present lesson shows that Jesus believed that men have certain obligations to government, and others to God. But they are not contradictory obligations. The real patriot will want his country to be a Christian land; the real Christian will never be disloyal to his country.

Back of each lesson this quarter stands the fundamental principle laid down by Jesus, namely, that man is a spiritual being and as such the son of God. His first and greatest obligation, therefore, is to God. But in fulfilling this primary obligation to God, he must meet all his obligations to all his fellow men, who are also sons of God. Democracy is the natural result of this doctrine expressing itself in government. Since all are brothers, all must be assured of equal opportunities and privileges; the people are entitled to govern themselves and not to be governed by a few. Civil liberty must be assured for all. Only democracy does that.

It must be emphasized that democracy does not mean disrespect for authority; it does not mean anarchy. If you do not know the exact meaning of the terms "democracy," "totalitarianism," and "anarchy," look them up in a good dictionary. Explain these terms in language which your intermediates can understand. The most serious threat to our American democracy is lawlessness. Our crime rate is higher than that of any other country of the world. Unless it can be lowered, our whole democratic system of government may be undermined. Democracy will survive only if it is fit to live. The thing which can make it fit to live is Christianity. A democracy without God is doomed. Irreligious people cannot govern themselves.

The early Christians found themselves living under a government which was hostile to them. And yet they were admonished to respect it and to obey its laws in so far as they could do so without transgressing the laws of God. Today we live under a government which, while not always Christian, is friendly toward Christianity. How much more, therefore, are we obligated to respect its authority and obey its laws! But we can and should do even more than that. We can help to make the nation more Christian. We owe it to America to do that.

Truth in Action

Before the class session comes to a close, point out what intermediates can do now, while they are still intermediates, to help their country. True, they cannot yet vote, they do not yet have any direct taxes to pay, they cannot hold public office, nor can they serve in the armed forces. But they can be good citizens. They can take full advantage of the opportunities the government offers them to secure an education. Failure to do so means that government funds spent for maintaining schools are wasted. They can protect public property. Not to do so is to increase the burdens of government. They can obey the laws, even those which seem to be minor ones. Not to do so is to display disrespect for government. They can show good will toward members of minority groups and races. Not to do so is to violate the very spirit of democracy. They can render positive service to the government by salvaging scarce materials, by contributing to the agencies which are aiding the government, and by doing numerous other things which make the nation better and stronger. Nor is anything more important than supporting the churches and the Sunday schools, without which this nation would soon become pagan. Pupils can both strengthen the church and grow toward a citizenship that is Christian.

Perhaps your pupils will know more about the opportunities of service now open to them than you do yourself. Give the pupils an opportunity to talk. Ask them: What can a girl do in these days to help her country? What can a boy do? Do not fail to connect the obligations to country and the obligations to God. Show clearly that the vitality of our democracy depends upon the righteousness of our people. The level of righteousness depends upon the activity of the church. Good morals are seldom practiced by people who have no interest in religion.

In a democracy it is very necessary that people know and understand how their government functions. If the people are to govern themselves wisely, they must know how government operates. Find out what courses are being taught in civics, and whether or not your pupils are showing any interest in this important school subject. Perhaps you can have the teacher of such a course visit the class. A national election has recently been held. Find out if the pupils know who was elected to represent them in Congress or the State Legislature. Good citizenship calls for such knowledge.

LESSON 9 — NOVEMBER 26

The Christian View of Industry

Deuteronomy 8: 11-20; Luke 12: 13-34; 19: 11-27; Acts 19: 23-28; 1 Thessalonians 4: 11-12; 2 Thessalonians 3: 10-12

Luke 19: 15-26

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, that unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

2 Thessalonians 3: 10-12

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

KEY VERSE: *Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.—Eph. 4: 28*

UNDERSTANDING THE SCRIPTURES

By Clive McGuire

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We are not required to assume that Jesus had our complicated system of modern industry in mind when he told the story of the talents. The industrial picture we see now is quite different from the one with which Jesus and Paul were familiar. There was nothing in the Roman Empire comparable to twentieth-century machine production with its great unions of free labor and wealth. The Romans knew something about world trade and credit, but the whole system was about as it had been for twenty centuries.

Lending of Money

Banking, which is suggested in today's lesson (Luke 19: 25), was very well known in New Testament times. Money was deposited in savings accounts to draw interest. Interest rates had been from 10 to 20 per cent in ancient Babylon. They were similarly high during the Greek period. But under Rome they were lower. When Hebrew laws were codified, there was a strong aversion toward money lenders; laws against usury were enacted (Lev. 25: 35-37). It was forbidden to accept collateral security in the form of a garment (Ex. 22: 25-27). These laws referred to money lent to a fellow Jew to relieve his distress. Business transactions on borrowed capital, a late development for the Jews, were fully recognized in Jesus' day.

In addition to regular conservative investments there were evidently opportunities for rapid profit. When Jesus told of the man whose pound (literally, twenty dollars) had made ten pounds (two hundred dollars) it probably was not an unknown profit.

Law of Compensation

The most obvious lesson Jesus was trying to teach in the parable given in Luke 19: 15-26 was that one's productivity is a measure of his success in business. He pictures the nobleman (vs. 12) upon returning to his servants, as immediately calling them together "that he might know how much every man had gained by trading" (vs. 15). And the men were rewarded on the basis of the increase they had made. There is probably no rule in the industrial and business world that operates more inflexibly than that compensation depends upon how profitable one makes himself to the business from which he draws his pay. We quickly grant that there are times and local situations in which big wages are paid for little work, but they are exceptions. Ordinarily the wage scale is closely related to the amount and quality of work done.

Although the doctrine of divine grace is probably the most important one we have, nevertheless Jesus never once, by word or example, intimated that rewards may be expected for careless or shoddy work. He put the standard of life and character so high that some turned from him to seek salvation in an easier way. (See Matt. 19: 16 ff.)

Road to Promotion

The parable speaks from another angle. Jesus was dealing here not alone with the question of increased rewards, but also of growing opportunities and how to use them. His formula reads: "Thou hast been faithful in a very little, have thou authority over ten cities" (Luke 19: 17, 19). Success invariably calls for faithful performance of duty in small things before larger ones may be undertaken. The most revealing chapters in the life of David are those which tell of his life as an outlaw. Faithful in all his relationships through seven trying and perilous years, he came to the kingdom, qualified for its large responsibilities.

"Thou hast been faithful over a few things, I will make thee ruler over many" (Matt. 25: 21, 23). Through all the ages, men have had to learn that larger responsibilities wait until smaller

ones have been discharged. Paul's success as a world missionary started within a few minutes after his divine visitation on the Damascus road. Instead of retreating back to Jerusalem and safety, he bravely faced the moral implications of his new experience, went on to Damascus, entered a three-day fast, and then preached Christ in the most difficult place on earth, the Jewish synagogue. (See Acts 9: 8-30.) If he had not been faithful in these first important and trying steps, his name would have been lost in a few years.

The youth of America and their parents must learn that getting a promotion is not as important as being ready for a promotion. Even Confucius could say, "I care not that I am unknown; I desire only to be worth knowing. I care not that I have no place; I desire only to be worthy of one."

Increasing One's Wealth

A young businessman, who was making a failure of things, quoted as an impressive truth Jesus' words, "Unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him" (Luke 19: 26). This must have been a favorite thought with Jesus, for he is quoted as having stated it five times. (Cf. Luke 8: 18; Mark 4: 25; Matt. 13: 12; 25: 29.) In business circles there is this axiom, "The first million is the hardest one to get." And this is more than a wisecrack. One man is given added responsibility because he has demonstrated his ability to carry it, while another finds himself with none at all because he has shown that he cannot be trusted with it.

When Shailer Mathews was mentioned for the presidency of the Northern Baptist Convention in 1916, he was thought by many to be too busy. He was already dean of a divinity school, an active teacher, editor of at least two magazines, contributor to many others, author, lecturer, preacher, scholar, besides being active in church and civic affairs. But the presidency of the Convention was added without any appreciable change in his work habits. He knew how to carry large responsibility and was, therefore, the man upon whom added responsibility could safely be imposed.

The Church Learns a Lesson

The section of today's lesson quoted from Paul's second letter to the Thessalonians reminds us how quickly the church of the first century discovered some of the real perils that have to be guarded against in the exercise of Christian brotherhood. Under the assumption that Jesus would return to earth immediately and change the whole world order by divine fiat, the disciples set up a system of sharing whereby the needs of all church members were met from a common treasury. Luke wrote of these early years, "All that believed were together, and had all things common; and sold their possession and goods, and parted them to all men, as every man had need. And they . . . did eat their meat with gladness and singleness of heart" (Acts 2: 44-46). There were none who lacked, for the disciples who had possessions of land and houses, sold them, and entrusted the money with the apostles for them to distribute (Acts 4: 34-35). Some have assumed this to be a pattern for the church in future years. In any case it is a beautiful picture of Christian fellowship.

But the experiment was doomed to failure. The first difficulty with the system occurred perhaps within a year after the birth of the church. There was a charge that the distribution was not being carried on fairly, so it was committed to the hands of certain men, chosen and ordained to be over this work. They were the first deacons (Acts 6: 1-6).

Further reference to difficulty with the system appeared perhaps fifteen years later in Paul's earliest writings. The practice of holding goods in common and distributing food seems to have been taken up by some of the Pauline churches, including the one at the busy city of Thessalonica.

The apostle's letters to the church at Thessalonica were written about a year after its founding. Paul reproached these Christians for the fact that some of them had quit working, probably because they thought the end was coming soon. Paul said that word had come to him that some were busybodies, "working not at all" (2 Thess. 3: 11). He reminded them that he himself had worked for a living while in their midst (vs. 8), and that they ought to work. Evidently he had faced the problem of idle waiting from the very outset in this church, so he repeated advice previously given, "that if any would not work, neither should he eat" (vs. 10).

The Christian life is one of purposeful activity; all work is service, one's job is a calling, time is a sacred trust, and every ability is a talent that must grow to maturity.

The forty-hour week is a wise arrangement for persons who have learned how to keep busy with useful off-the-job work, but it is demoralizing for those who have nothing important to do in their spare time.

ADULT TEACHER

By Howard K. Williams

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God gives, but man must get. He gives the soil and the seed, the trees and the fruit, the lumber and the ore, the precious stones and the coal. This earth is full of things which man can use, but he must dig for these and transform them into usable form. Whatever may have been God's plan before the Garden of Eden, since that time work is the order of the day; Paul said, "If any would not work, neither should he eat" (2 Thess. 3: 10).

A certain man called a "saint" by a contemporary sect, sat all day long doing nothing except talking platitudes. His wife and daughter cared for him, hand and foot. To them he may have been a saint; to the rest of us he was an idolent parasite, one in no wise like Paul or the Master, whose lives were filled with exacting work.

"This—is the gospel of labor.
Ring it, ye bells of the kirk—
The Lord of Love came down from above
To live with men who work."

Parables About Work

Jesus gave three outstanding parables on the subject of work: the hours, the pounds, and the talents. Read these carefully and see what Jesus taught in these stories.

Here are some things you will discover! Jesus took for granted people should work. "I must work the works of him who sent me." "I came to minister." In the case of the parables, the men who were commended, worked. The Bible promises nothing to those who do not work.

Also, God cares for the worker more than that at which he works. In the parable of the hours, the eleventh-hour man was commended, not because he was late arriving at work, but because he did his work eagerly; he was rewarded because of the spirit he manifested in his work.

God rewards the results of work. In the parable of the pounds each man had the same amount with which to begin. One man earned a fivefold gain, another made it tenfold. God rewards according to the energy and productivity of the worker.

God also rewards according to ability. In the parable of the talents one man had two and another five; though the results are different both men received the same reward because each had

doubled his talent. Each did according to his ability in all honesty. A study of these parables clearly will reveal the utter fairness of God.

In an old story called "Hiram Golf's Religion," a young, inexperienced preacher visits a member of his church, who is a shoemaker. After intently watching his parishioner for a time, the young man exclaimed, "Do not be ashamed of your humble occupation!" The cobbler arose, took off his apron, stood erect and replied, "Young man, no honest toil is humble in the sight of God. We shall be rewarded according as we do our work, not according to what work we do. If in the judgment day I be found to have made better shoes than you have made sermons, my reward will be greater than yours." Even so. The important thing is that we find our work and do it well. We may be sure that God will know how to pay us fairly and justly.

The Neglect of Work

In the parables of the pounds and the talents, there were two men who were roundly condemned. They were condemned not because they did their work wrongly, nor stole the master's goods, but for just one reason: they neglected to work.

In one of the most searching passages of the New Testament (Matt. 25: 31-46) Jesus teaches this same lesson. There is no doubt about his great desire in this matter, to lay upon the hearts of people that neglect will be most severely punished. It will not suffice to say: I did not do harm to anyone. The man with the one talent did not mutilate it; he just hid it. Likewise, the man with one pound securely hid it, but to him Jesus said, "Out of thine own mouth will I judge thee, thou wicked servant." His offense was that he did nothing.

John Milton, stricken with blindness asks, "Doth God exact day labor, light denied?" Of course he does not. But God does require us to work with what we have, whether it be one or one hundred talents.

God has given you some ability. You will be held strictly accountable for what you do with it. No matter how much more talented someone else may be, you are not supposed to do his work, but your own; and your reward will come not in comparison with the reward of another, but in ratio to your own ability and faithfulness.

God Cares for the Worker

An efficiency expert would not care to understand the principle that God cares more for the worker than for his work. The industrialist usually looks on a man as though he were a machine. He tricks men into their utmost effort and then sets that effort as the standard.

We cannot enrich God by our productions, but we can please him by the gladness with which we do our work. When a man works he creates at least three things: a product, a living, and a character. If he is a cabinetmaker, he makes cabinets. In making cabinets, he makes himself. The most important thing is what he makes of himself. There is a story of a man who made pottery. He put himself into his pottery to such a degree that when he finished a vase, he scarcely could part with it. The fine workmanship was more to him than the money he received.

Ability to Work God-given

In the Deuteronomy passage, emphasis is laid upon the fact that whatever our work may be our ability to work and the fruits of our work are from God.

It is folly for any man to say: I am a self-made man. No man can get wealth apart from God and other men. The greatest wealth of course comes from God in the form of brains and ability and strength and health. No man can produce these. These are God's gifts, and his only.

The value of things flows from the needs and demands of people. How much would an acre of ground be worth in central Africa, and how much an acre in central New York City? What makes the difference?

Since this obviously is true, every man owes a twofold debt in relation to his wealth. First and primarily he is indebted to God since "every good gift and every perfect gift is from above, and cometh down from the Father" (James 1: 17). The Jews insisted that since this was true, the first one-tenth of their incomes should be paid to God—not given, but paid. This was their recognition that all they had was from him.

In the second place, every man owes a debt to his fellow man. Labor could not exist apart from capital, and capital could not continue without labor. The one who has wealth owes a debt to many people. The rich fool showed how genuine a fool he was when, instead of sharing his surplus, he planned to hoard it and, as the passage from Acts indicates, make idols out of his silver.

The individual and social maladjustments of industry can never be satisfactorily solved until all industry takes a thorough course at the feet of Jesus, and then sets about the practice of what it learns.

YOUNG PEOPLE'S TEACHER

By Robert J. Grant

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Approach

"Christian Economics" recently has become one of the favorite electives for young people at Christian assemblies and camps. No branch of thought has grown so rapidly as "sociology"—from the day, little more than a century ago, when August Comte introduced this term to his students. Since that time, the whole social science field has undergone radical changes, the broadening of the field to include criminology, causes of poverty, rural and urban societies, and a number of other studies that deal with man's relationship to his fellow men. Almost every college and university today requires its students to take an introductory course in sociology, and the numerous electives and graduate courses attract students who are preparing themselves for every profession and business imaginable.

Perhaps it has been man's realization of insecurity that has led him to work out theories of economics that would insure work for all. In this country alone, we must frankly admit periodic financial upheavals have given the working man some real cause for alarm and a challenge to study. Since September 18, 1873, when Jay Cooke and Company failed—causing a ten-day suspension of trading on the Exchange—to the present day, there have been nine serious "runs" and "financial crises." Today, Christian youth groups are investigating causes and remedies, applying Christ's teachings to human relationships, trying to work out a Christian economy, "that if any would not work, neither should he eat," and that there might be work for all willing hands.

Scripture

The parable of the pounds (Luke 19: 15-26) is similar in many respects to the parable of the talents. The main theme—faithfulness in the use of opportunity—is the same, although the setting is varied. It is especially interesting to note that the lord took away from the man who did not invest his pound, and gave to the person who had made the best possible increase. All are recompensed on the basis of their capacities and the opportunities offered them. It would seem that faculties which are not used (and talents, too) are eventually lost, as in the case of the man whose pound was taken from him. Faculties

and talents that are rightly used, as in the case of the man with ten pounds, are capable of almost limitless increase.

As we turn to 2 Thessalonians 3: 10-12, we note Paul's rule of work. Since the writing of his first letter to the Christians at Thessalonica, he noticed that some of them were remaining idle, and hence starting to become meddlesome. Paul's feeling was that anyone who did not work was not entitled to live. Not alone to the persons whose support was dependable upon the work they did, did Paul write. Anyone, rich or poor, who because of idleness became a busybody, should have no consideration from the rest of the group.

Members of the church at Thessalonica were implored to work "with quietness, . . . and eat their own bread." On the grounds of their relationship to Christ, Paul implored the idle meddlers to earn their own bread and not to depend on the fruit of someone else's labor.

Summary

An interesting project for your young people would be the study of the systems of economy that have been tried and proposed throughout history. Research would be difficult, unless an economics teacher could supervise the study. Your local librarian, however, would be able to suggest books on the subject. After the findings are made, it would be interesting to evaluate them in the light of some of Jesus' simple, yet forceful, teachings (the parable of the pounds, for instance), and in the light of Paul's letters to the first-century churches.

An interesting discussion can be built around the question, "What if our business relationships, our total economy, were Christian?" Describe the basis of remuneration under such a system. Would it work, even when almost half of the people in our country are not Christian?

Questions

1. Why is it wrong to accept compensation, on occasions where no service has been rendered or no goods produced? Does the Christian ethic label such a practice wrongful?

2. How can young people best learn the value of money and of labor? Does the Christian's realization that he is merely a steward for God affect the manner in which he earns and uses money?

3. Why does a Christian refuse to participate in lotteries and games of chance? What effect does such participation have on the character of the one who does it? on those with whom he lives and associates?

INTERMEDIATE-SENIOR TEACHER

By Talmage C. Johnson

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Plan for Class Session

Businessmen recently have speculated about the future of business, the economic pattern that will claim our allegiance after the war, employer-employee relationships, and many other factors that affect them. What the outcome of the speculation will be, we do not definitely know; but there are indications that Christian principles will be given a better chance than heretofore. Boundaries have been broken down, and the time necessary for spanning the globe has been reduced to a relatively few hours. People are learning the importance of living together peaceably. Even war is teaching us that lesson.

And just as we begin to see that a nation can gain nothing by exploiting another nation, so businessmen are learning that only as all people earn a respectable living can satisfactory economic conditions exist. It is a time-honored paradox that the welfare of one person determines in a specific measure the welfare of the group. Take, for instance, the high school basketball team. Lack of rigid training on the part of one member lessens the opportunity of all his buddies to win. Ask a real-estate man about slums. If his experience has been sufficiently broad, he will tell you that a slum section "across the tracks" definitely lessens the value of property in the entire village or town. Perhaps it's more difficult to see how the famine in Bengal last year—when natives were dying at the rate of more than ten thousand a week, for lack of handfuls of rice—affected our own standard of living; but we suffered as really, if not as intensely, as though our next-door neighbors had been dying.

We stand once again at the crossroads, deliberating whether or not we should take our Christian principles into certain areas of life. But even as we hesitate, the younger generation, filled with enthusiasm and zeal for Christ's cause, pushes on, and with the grace that comes alone from the Son of God, and with wisdom from the Father, stretches forth its hands to all who are in need.

Two basic Christian principles are involved. Money, or wealth in any form, is to be regarded as belonging to God and to be used for his glory and the good of men. Second, greed and selfishness in both earning and using money destroy the spiritual life of the individual and undermine the spiritual foundations of any social order. In simpler words, this means that Christian stewardship of wealth is essential for individual happiness and for social well-being. Such Christian stewardship calls for honesty and fairness in earning wealth, and generosity in using it.

In the past many of our great industrial leaders have been splendid men in their private lives; in fact, most of them have been at least nominal Christians; some have been outstanding church leaders. But too many of them have thought that Christian principles are not compatible with business. As individuals they have been kind, even generous and charitable; but as employers they have not always been willing to recognize the rights of labor, to pay decent wages, or to share their profits. At the same time, many laborers have as individuals been Christian, but have not understood that Christianity calls for honest toil, fairness toward employer and fellow workman, and patience in working out industrial problems. The labor union is no substitute for the church, force is no method for settling disputes, bitterness and hatred contribute nothing to the improvement of social conditions. Christian employers and Christian employees can always work out their differences in Christian love.

Truth in Action

How to put the truth of this lesson into action will depend somewhat upon the age of the group using it. The younger intermediates are given money by parents, or allowed to earn it easily, because they are not yet old enough to earn any other way. Parents provide for them because they love them. They should be worthy of such love, and show their appreciation by obedience to parents and thoughtfulness of them. Although they may be certain that their parents want them to have the good things of life, they should remember that few parents have an unlimited supply of money.

For older intermediates, there are further ways of putting the truth of the lesson into action. Perhaps they hold part-time jobs. If so, let them be certain that they earn by faithful work what they are paid. If they are not already earning something for themselves, they probably have a more liberal allowance than when they were younger. Let them show more wisdom in using it. Those who do not learn in youth to earn and use money wisely are not likely to do so when they become more mature.

The best answers to the test headed *Choose Your Answer* are: (1) d; (2) b; (3) a; (4) c; (5) a.

Why Consider the Rural Church?

WHY SHOULD our denomination give special attention to rural churches?

Is not the most strategic place to invest one's life to be found in the large centers of population?

Should not the bulk of our missionary money be spent in the cities, where it will have a chance of reaching the most people?

When we make plans for the future of our churches should we not have the urban churches primarily in mind?

By C. R. McBRIDE[1]

These questions, in one form or another, are repeatedly asked those who insist upon strengthening and enlarging the rural churches of our denomination. A city friend recently took the writer to task for his insistence upon the importance of rural life, closed his statement with the rejoinder, "The cities need the very best we have!"

To some of us, who have until now spent our lives in rural America, there are sound reasons for our claim that the rural churches and the rural areas are essential to the life and growth of our denomination. I should like to discuss briefly at least, three of the arguments for an increased emphasis upon rural life and rural churches.

There Is a Basis

The first argument, which strangely appeals to me, I wish to term *biological.* When we examine the census figures for the cities of our country, we find that there is not a sufficient number of babies born in the cities to keep the population at a level figure. In fact, cities of 100,000 and over, with one exception, have one-third less births than are needed to keep the population where it now is.

In rural America the reverse is true. There are not only enough births in the country to keep the population level, but about a third more births than are needed to maintain the present status.

The importance of this trend might be demonstrated by imagining a wall around our cities that would permit no one to enter from the outside. If such a wall really existed, the cities would disappear in about four generations. The city therefore is biologically unsound, simply because it does not reproduce itself.

The children of our nation are being born and nurtured in the towns, small cities, villages, and the open country. This would seem to indicate that if we want to mold the nation of tomorrow we had best give adequate attention to the rural areas, where the children are, where they are being educated—and won to or lost for Christ.

[1] Pastor, Honey Creek, Wis.

There Is Strategy

The second argument for a strong rural work I should like to call *political.*

Many Christians believe that democracy is the highest political expression of the Christian faith. More good for more people, they believe, can be accomplished through democratic means than in any other way.

Democracy is a long way from perfection in the rural areas of our country; some sections are notably weak. But for all of that, out in the small towns, in the villages, and in the country, where people know one another intimately, we believe that democracy has a better chance of living and making its contribution to society than it has in the cities.

From time to time in our community we draw upon the great cities for speakers at special meetings. (It is surprising how many of them have come from the country, and when with us speak of themselves as being back home.) Last year at our annual community banquet we had for our speaker the head of one of the largest and most influential producers' co-operatives. In his opening remarks he said, "Down in my city we know nothing about democracy." He was not speaking facetiously. If our democracy is to survive, the influence of these "un-American spots" must be offset and eventually removed by a strong, virile rural democracy. Our nation's hope of a democratic existence is in rural America.

The Need Is the Challenge

A third reason for emphasizing rural church work is found in the challenge of a great need. A population movement of many years' duration has taken the people from the country to the cities. Millions of people live within small areas of the cities. There is wealth in the cities, such as the country knows little about. This lure of "bigness," of money, of feverish activity, keeps people going to the cities where they can bask in the reflected glory of a city's name, hoping to get rich. Somehow, to most people, it sounds better to say, "I live in New York City," than to say, "I live in Podunk, Wisconsin."

Rural people are scattered over large areas—two thousand here, five hundred there, and less than a hundred souls yonder. Means of transportation and communication are not always good.

But these rural dwellers are people—children of God. They are as much in need of the gospel as the three and a half million who live in one city. They need better churches. They need a trained ministry. They need Jesus Christ.

George Washington Carver had a rule for his life which worked pretty well. It went something like this: "Begin where you are, use what you have, make something of it, never be satisfied." That is the challenge of rural America; for here we do not have some of the tools that our city brothers consider necessary to living. Perhaps we should have them. Certainly we should if they are necessary. But we don't have them. And herein lies the age-old challenge to use what is available and make something better with it.

Conclusion

There are still other reasons for enlarging our rural work; but to my mind these three are the principal ones. We ought, perhaps, to remind ourselves that we are Baptist, the world's largest Protestant denomination. We are producing a goodly portion of the children of the nation and to that extent we are shaping the future of the nation. If we have the proper concern and care for these children, and their parents, we can make a great contribution to American life and to the kingdom of God. Unfortunately, many religious leaders have their eyes upon the cities. Because of this policy, we have had to close hundreds of our rural churches since 1900. I am convinced that unless we reverse our thinking, we will soon go into an accelerated decline and we shall have lost our great opportunity to serve the Christ.

While not desiring to play upon religious rivalries and hatreds, still, in fairness to our cause, it must be stated that the Roman Catholics are today keenly aware of the importance of the rural areas of America. In recent years they have started, and now are developing a strong, virile, rural work.

Yet, Baptists have come to the kingdom for such a time as this—and there is a waiting kingdom in the country.

Book Reviews

(Continued from page 19)

Missionary Education for the Junior High School Age. By Louise B. Griffiths. Missionary Education Movement. 1944. 63 pages. Price, paper cover, 35 cents.

The author knows the problems, responses, and interests of junior high boys and girls, and in the initial chapter relates from everyday experience a number of ways in which their natural talents may be directed toward missions.

Because faraway places excite the interest of twelve- to fourteen-year-olds, need for knowledge of other peoples and information about the world-wide program of the Christian church make the task of missionary training relatively easy.

There is an excellent bibliography of resource materials for the junior high counselor and several practical methods chapters.

—R. J. G.

■ For all those who seriously seek guidance for their prayer life, Olive Wyon's *The School of Prayer* will be a real aid. The book is thoughtful as well as inspirational and answers a need. Some of the titles such as "What Is Prayer?" and "The Object of Prayer" indicate the book's scope.

Published by The Westminster Press, Philadelphia, Pa., October 9, 1944. 160 pages. Price, $1.50.

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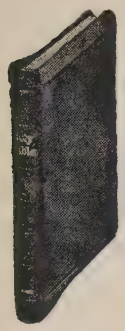

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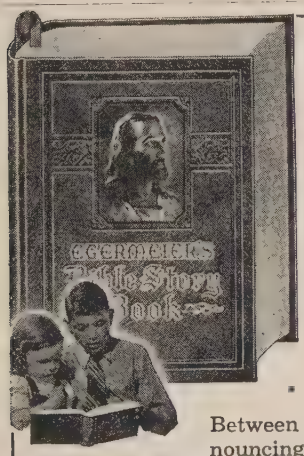

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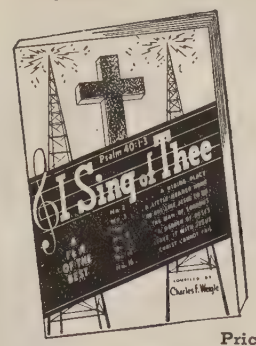
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Book Reviews

God on a Battlewagon. By Captain James V. Claypool, as told to Carl Wiegman. 110 pages. The John C. Winston Company, 1944. Price, $1.50.

If you are a minister and would like to know something of the work of a navy chaplain, these virile and thrill-packed chapters by Captain Claypool will give you that information. If you have a son in the Navy and would like to know something of the spirit of those in that service, or something of what is being done by their officers to support and strengthen them morally and spiritually, you will find this book absorbing reading.

Captain Claypool (now Senior Chaplain at the Naval Training Station and the Naval Operating Base at Norfolk, Va.) writes out of wide experience, dating from World War I. In the present war, he was chaplain aboard the battleship *South Dakota* when it fought its desperate and dramatic battles in the Southwest Pacific.

These chapters, which are based upon a series of stories first published in *The Chicago Tribune*, give us an account of men at war on the sea—of men cut off from the world, their friends, and their families, and even from the comfort of mail. It is a gripping, thrilling story—a story of faith triumphant over pain, loneliness, and fear. The foreword is by Rear Admiral Thomas Leigh Gatch, formerly captain of the famous *South Dakota.*

—M. W. S.

Your Life's Work: A Guide for Youth and Adults. By Samuel Spiegler. 450 pages. The Riverdale Press, 1943. Price, $2.50.

This book will be found helpful by all adults who have opportunity from time to time to give vocational counsel to young people. It will be found equally helpful by the young people themselves who are looking for a volume which will acquaint them with the opportunities and requirements of the many fields of work open to them. The book is especially valuable because it is up to date, detailed, and comprehensive. Though the book refers to the specific difficulties that confront Jewish youth, most of the material will be useful to all who seek to choose a vocation wisely.

—M. W. S.

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Book Reviews

A Preface to Bible Study. By Alan Richardson. The Westminster Press, 1944. 128 pages. Price, $1.00.

This is the first American edition of this recent British book, written for those people who genuinely desire to read the Bible, but who are puzzled about the approach to Bible study. Its chief aim is to show "how the Bible supplies the only answer which can completely satisfy a man when he stands face to face with the question about his destiny, about his responsibility before God and about the living of his life here and now."

Even though the editors do not endorse some of the author's statements and conclusions, it is felt that the clarity and conviction with which Canon Richardson approaches the subject are refreshing. Particularly helpful is his chapter on "The Right Approach to the Bible," where there are enumerated, step by step, the procedures for effective Bible study. The author defends the Bible as the only instrument through which the "Word" adequately is revealed to mankind. Unfortunately, most of the reference books listed in the bibliography are publications of the Student Christian Movement Press in Great Britain, and are not readily available.

—R. J. G.

Keeping Your Church Informed. By W. Austin Brodie. 125 pages. Fleming H. Revell Company, 1944. Price, $1.50.

This is a companion volume to Mr. Brodie's *Keeping Your Church in the News.* It gives many workable plans which an enterprising minister may employ in advertising the services of the church and in enlisting the membership of the church in its activities. The reader will be grateful that the directions given are so specific and practical. For example, there are sections on "The Most Effective Uses of Type," "Duplicating Methods and Machines," "Proper Use of Addressing Equipment," "Effective Church Stationery," and "Money-saving Hints on Mailing." These suggestions point toward improved business efficiency in the church.

—M. W. S.

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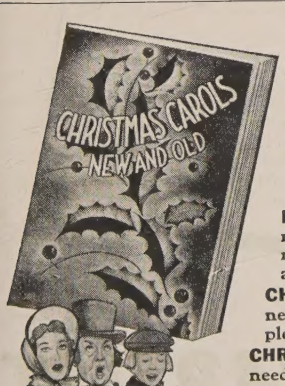

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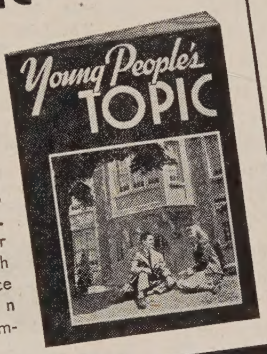

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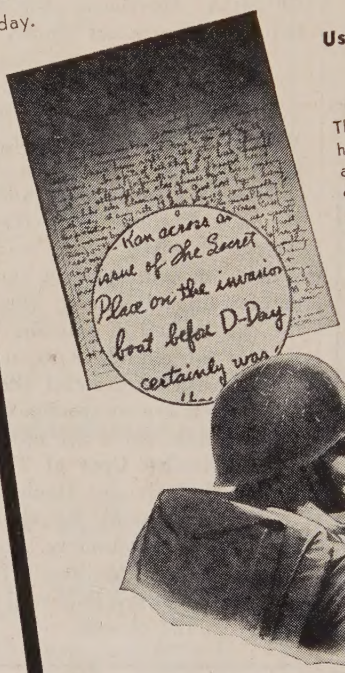

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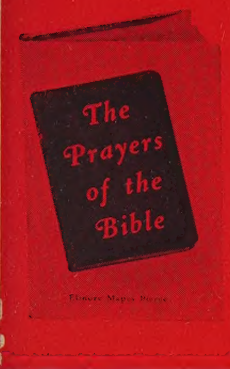

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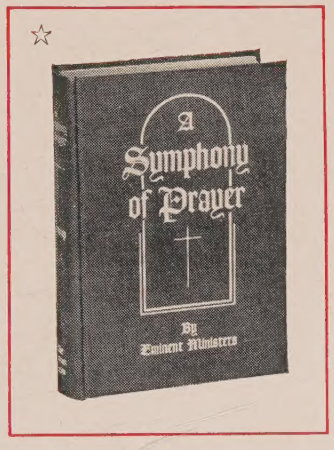

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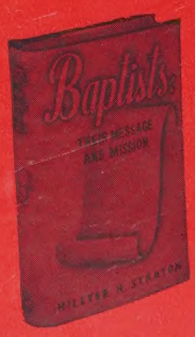

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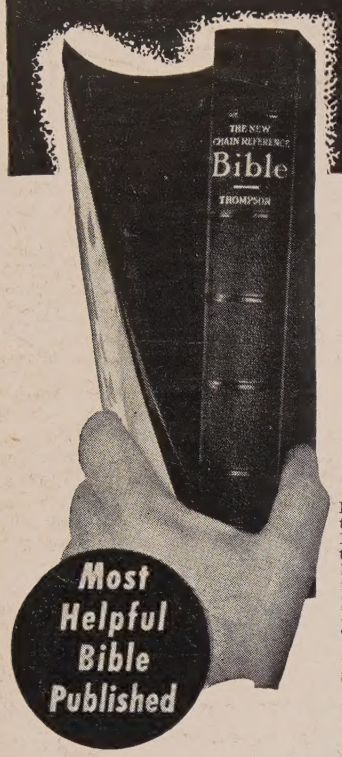

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